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## ON THE ORIGIN AND PROGRESS OF UNITARIANISM AND UNIVERSALISM

IN THE UNITED STATES OF AMERICA.

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### LETTER I.

(To the Editor.)

I know not by how many persons the question has been addressed to me since my arrival in Europe—*How has it happened that Unitarianism gained an entrance into the churches in the United States, and by what means has it been enabled to make so great progress as it is reported to have done in some portions of that country, which was settled, in many cases, by men of eminent piety and pure doctrine?* This is an important question, and one which ought to be answered with care. And this is what I now propose to attempt, through the medium of your excellent Journal. I shall endeavour to accomplish this task in as brief a manner as possible, and shall probably be able to include the subject in some six or seven letters of a moderate length.

I would remark, at the outset, that it is not wonderful that Christians in Europe should be astonished to hear that the heresies of *Unitarianism* and of *universal salvation* should have gained access to the churches in America, and made the progress which they have done, especially when they learn that this has taken place chiefly in New England, which, of all the portions of the United States, was settled by colonies of men distinguished by their piety and soundness in doctrine. It is natural that they should desire to know what were the causes of such a departure from the true faith in communities which were blessed with such an origin, and planted amid circumstances so favourable, as one would suppose, to the permanency of the great principles which their founders held, and for the better

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maintaining of which they hesitated not to forsake a civilized land for an inhospitable wilderness. What could have been the causes which produced such results, so unexpected, so pernicious? Surely they must have possessed a mighty potency to produce such effects amid so many circumstances of a counteracting nature.

As it was in New England that the departures from the true gospel, of which I am about to speak, took place, and to which they are even yet chiefly limited, I shall confine my remarks and statements which I am about to make almost wholly to that part of my country; for there will be no difficulty in accounting for the Unitarianism and the Universalism which is to be found in the other portions of that country, when we have once learned correctly their origin in New England. In fact, it is almost wholly by emigration from the New England States that these doctrines have received the comparatively limited diffusion which they have gained in other states.

And in order to prepare the way for a better understanding of this subject, I propose to occupy the remaining portion of this letter with a very brief historical notice of the New England States, and some account of the character of the Pilgrim Fathers, as they are called, who were the founders of the colonies out of which those states have grown up.

The first English settlement which was made in New England was made by a part of the congregation of the Rev. John Robinson, which had been driven with their pastor by persecution from the north of England to Holland in the year 1608. Having remained, first at Amsterdam, and afterwards at Leyden, 12 years, a part of his followers returned to England, and sailed from Plymouth in that country, and reached what is now called Massachusetts's Bay, and founded a town in 1620, which they named Plymouth. Their number was about 100 persons. After incredible hardships, their settlement began to assume the appearance of prosperity. In less than ten years their colony increased to 300 persons.

In 1628 a new colony went out from England, and founded the town of Salem; and in 1630 another and much larger colony was sent out, and founded Boston. This colony and that of Salem were under one government, of which John Winthrop was the chief, or governor. From these original colonies many new settlements were made in their respective vicinities. As they were all situated on Massachusetts Bay, they were not far from each other, and as they advanced in numbers they began to act in concert, and from the year 1643 occasionally held meetings or congresses of delegates from each town for the purpose of concerting measures for their common defence against the Indians. The colonies of Plymouth and Boston (or Massachusetts Bay as it was called) were united in the year 1692, and thenceforth constituted but one commonwealth, and were governed by the provisions of a royal charter.

At an early period after their settlement colonies went out from those on and around Massachusetts Bay, and formed settlements in what was afterwards called the Provinces, and at present the States of Connecticut, New Hampshire, and Rhode Island. At a

later period Maine and Vermont were added to the number of New England colonies or commonwealths. The population of these various districts augmented gradually. Many difficulties had to be encountered, one of the most formidable of which was the hostility of the native tribes of Indians. Several destructive wars were waged with them, which ended in the subjection of the Aborigines. Meanwhile the work of clearing away the forests, building towns and cities, establishing schools and churches, founding colleges, &c. went on; and at the end of eighty years the New England colonies embraced a population of near 100,000 souls. From that epoch (1700) the increase of the population was rapid and without interruption, excepting during the two French wars as they are called in 1745-49 and 1754-63, when England being at war with France involved the colonies in a war with the Canadas, (which then belonged to France,) and the war of the revolution in 1775-83. During those three periods of war, New England, in common with the other portions of what now constitutes the United States, suffered much. It was only, however, a temporary depression. The present population of the six New England States, viz. Massachusetts, Rhode Island, Connecticut, Vermont, New Hampshire, and Maine, is not far from two millions and a half. And probably there is not on the globe a country better supplied with a well-educated ministry, or the means of popular education. There is probably not a district containing a sufficient population, which has not a school. Besides many academies or high schools, there are twelve colleges, some five or six theological seminaries, and I know not how many medical and law schools in these six States.

Having given a sufficient sketch of the history of New England, I now proceed to describe, very briefly, the character of the men who were the founders of the New England colonies, and the authors, under God, of those blessed institutions which have produced many good fruits.

1. The colonists who planted the standard of Christianity and civilization on the shores of New England, were actuated by the noblest motives which could influence men. It is true that they were oppressed and denied some of their dearest rights in their native land: but this could have been borne, nor was redress impossible; or they could have remained in Holland, and there worshipped God in a manner congenial to their feelings and their conscience; but they chose to emigrate to an almost unknown land, to inhospitable shores, to an unsubdued wilderness,—and this chiefly for the noble purpose of “extending the kingdom of the Redeemer.” In the statement of the reasons given by the emigrants from Leyden for their removal is the following: “Fifthly and lastly, and which was not the least, a great hope and inward zeal they had of laying some good foundations, or at least to make some way thereunto, for the propagating and advancement of the gospel of the kingdom of Jesus Christ in those remote parts of the world; yea, although they should be but as stepping stones unto others for the performance of so good a work.” Eliot and the Mayhews, Sergeant and Brainerd did not forget this. Their descendants, although, alas, they almost forgot it, are now,

blessed be God, in these days, endeavouring, in some measure, to fulfil the high object which their fathers had in view. Where should the missionary spirit be constantly felt if not in the land which it peopled? May that spirit long burn in every christian heart in New England, for she owes it to the country, to the world, to Christ, to fulfil the high destination which, in the choice of her pilgrim fathers and the providence of God, has been assigned to her. Somewhat of the same spirit influenced many of the individual emigrants in the other colonies which settled in the United States; but not comparable, as to extent, and not at all as to organized form, to that which influenced the colonization of New England.

In vain shall we seek a parallel to this in the colonies of other times or countries;—an escape from oppression, and often, from the restraints of law; a restless curiosity and a spirit of hazardous enterprise; commercial pursuits and love of gain; political measures for the increase of power, or the subtraction of a redundant population, were the causes which led to the planting of all the colonies in the old world, and, excepting New England, in the new world also. A desire to extend the kingdom of God had nothing to do with the colonies sent forth from Egypt and Phœnicia, from Greece, from Carthage, and from Rome; and it had little, very little to do in those which went forth from Spain and Portugal, from France and Holland, and from Denmark and Sweden, in modern times.

2. Very many of the first settlers in New England were descendants of the most respectable families in England, and made great sacrifices in going to that land. This was remarkably the case with the colony which founded Boston and the neighbouring places. They were not convicts which were transported for their crimes. They were not men who fled from justice to find an asylum in that wilderness. Nor were they an ignoble rabble, driven from their native but famished land by starvation; but they were, almost to a man, in good circumstances in their native country; and not a few were, for those times, wealthy. The respectability of Winthrop, and Stoughton, and Ames, and Chauncey, and Sherman, and Hobart, and Fisk, and Johnson (the founder of Boston), and his wife Lady Arabella, and many more who might be named, is well known. Almost every important town in New England was settled by respectable emigrants, many of whose descendants are now to be found in those places, inheriting not only their names, but also their virtues and their respectability.

3. They had a noble regard for their father-land, and interest in its customs, and its civil and religious institutions. Although they had suffered wrong, and felt it deeply, yet they could never forget that they were *English*, nor lose their love for England. One reason why the congregation of Mr. Robinson in Leyden did not choose to remain in Holland was, that "their posterity would, in a few generations, become Dutch, and so lose their interest in the English nation; they being rather desirous to enlarge his majesty's dominions, and to live under their natural prince."

4. The first settlers of New England were generally pious, and many of them eminently so. Their religion was strict, affecting



their whole conduct; cheerful in the main, though somewhat stern; their morality was excellent; their observance of the Lord's day most rigid and exemplary. They were industrious, frugal, and temperate to a remarkable degree. No people on earth ever acted more from *principle* in every thing. Custom and habit had their influence; but custom and habit with them were founded in principle: they were, emphatically, men of principle. They had great regard for the word of God and its precepts; they paid great deference to the divine authority, and but little to that which is human, when not supported by that which is divine: they carried their religion into every thing; it was a constituent quality of every action,—a pervading element, whose influence was seen and felt every where. They were remarkable for their regard to providences: they saw God's hand in every event.

5. In doctrine they were "uncorrupt." The fall of man, his total alienation from God, the supreme divinity of Jesus Christ, atonement by his sufferings and death, the necessity of regeneration by the influence of the Holy Spirit, the perseverance of believers in holiness, and their kindred truths and doctrines were cordially embraced and faithfully preached. They had their defects no doubt, and their manner of exhibiting truth was not always felicitous and skilful: yet, the great doctrines of the bible were fully, faithfully, and, in general, successfully delivered. Their ministers were much such men as were their contemporaries Owen, Howe, Baxter, and Bates. The religious instruction of their children was faithful and wonderfully successful: no subject was felt to be more important than this by the pilgrims; and it is remarkable what a blessing attended their solicitude and their efforts.

6. No people on earth ever estimated the importance of learning at a higher rate than did the colonists who settled in New England. They were themselves an educated people; they were an intelligent people; they brought with them the love of letters: there were few, if any, among them who could not read. One of the first subjects to which they turned their attention, was suitable provision for the establishment of common schools and academies; and but few years rolled away before they founded a noble institution for the preparation of ministers of the gospel, and of men to manage the affairs of state. Many of their ministers were men of uncommon literary attainments. Not a few were well acquainted with the languages in which the scriptures were originally written, as well as with other branches of knowledge. Several of them gave ample proof of their proficiency in biblical literature, by the numerous, and, for that period, valuable books which they wrote. They were indefatigable students, and performed an amount of labour, in conjunction with study, which is perfectly astonishing to men of our day. The number of books written, sermons preached, and *vigils* kept, by some of these giants of the olden time, almost surpass belief. Cotton, Wilson, Hooker, the Mathers, Chauncey, Thatcher, Whiting, Sherman, Elliot, &c. were men of extensive learning.

It is not maintained that these men were,—in biblical criticism and interpretation, in some branches of natural science and mental

philosophy, equal to many who adorn the republic of letters and theological literature of our times; but for the time in which they lived, and considering the disadvantages of their situation in the new world, they were men of great learning; and, what is still more important, their labours were eminently successful.

In the following letters, I shall have occasion to point out some mistakes which were committed by the ministry and churches of New England, the mischievous effects of which are felt at the present time. The Pilgrim Fathers were not *perfect* men: but take them altogether, they were such men as the world has seldom seen, and they deserve to be long and respectfully remembered by every American christian.

Having made these introductory statements, I shall commence, in my next, the consideration of those mistakes which the founders of the New England Colonies and their descendants made in their ecclesiastical polity, as well as the other causes which finally led to the introduction of error in doctrine, and its diffusion to a considerable extent.

AN AMERICAN.

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## THE LAND OF HILLS.

### No. II.—CARMEL.

“*Carmel by the sea.*”—Jer. xlv. 18.

THIS interesting spot is situated upon the coast of Palestine, at the south-western angle of a semicircular bay: the north-eastern angle being occupied by the ill-fated city of Acre, the scene of a hundred battles, distant about twelve or thirteen miles. There is another Carmel mentioned in scripture, a city of Judah; and travellers, in their biblical references, frequently apply to the mountain what is spoken of the town, and the rich pastoral district around it.\* This latter Carmel was in the south of Palestine, about ten miles eastward of Hebron. Here Saul erected a memorial of his victory over the Amalekites; here also Nabal fed his numerous herds; and in the neighbouring wilderness of Maon, David took refuge when persecuted by Saul.†

\* John Carne, Esq., in his “*Recollections of the East,*” falls into this error. He speaks of the pasture ground of mount Carmel being as rich “as when Nabal fed his numerous herds upon it:”—the scene of Nabal’s prosperity was near one hundred miles distant from the mountain.

† Maon, Carmel, and Ziph,” enumerated among the cities of the tribe of Judah, Josh. xv. 55. “Saul came to Carmel, and behold he set him up a place,” 1 Sam. xv. 12, literally, *a hand*, a monument of the simplest kind, pointing out the place of his victory, answering all the purposes of the triumphal arch. Absolem’s pillar is called the *hand* of Absolem, 2 Sam. xviii. 18. “A man in Maon, whose possessions were in Carmel; the name of the man was Nabal,” 1 Sam. xxv. 2. “David and his men were in the wilderness of Maon,” 1 Sam. xxiii. 24. Maon is supposed to be the Mænois, placed by Eusebius in the neighbourhood of Gaza, and the Menæum of the Codex Theodosianus.

The word Carmel is also used by our translators as the specific name of a place, when it evidently occurs in its radical sense, denoting a rich and fruitful district. Louth hence translates, "I will cut down the tall cedars thereof, and the choice of his trees thereof; and I will enter into the height of his border, and the forest of his Carmel."\*

"And I will cut down his tallest cedars, his choicest fir trees;  
And I will penetrate into his extreme retreats, his *richest forests*."

The marginal reading in our bibles is *the forest, and his fruitful field*. It is probable, therefore, that the mountain derived its name from the rich and beautiful vegetation which crowned its heights, and the city likewise from the fertility of the surrounding country.

The mountain Carmel is not a single eminence, but a range of rocky hills, to the most elevated of which, however, the name is peculiarly applied. The range extends from six to eight miles, nearly north and south, coming from the plains of Esdraelon, and ending in the promontory, which forms the bay of Acre. This cape is computed to be about fifteen hundred or two thousand feet above the level of the sea, and forms one of the boldest headlands in this part of the Mediterranean coast. On the east is the plain watered by the river Kishon; on the west is the sea; on the south-east are the hills of Ephraim; and on the south is the plain of Sharon, the commencement of a long tract of level country, stretching through the rich corn lands of Ono, with but few interruptions, to the confines of Egypt. On the summit, a delightful and extensive prospect is enjoyed, while the cooling sea-breezes refresh and invigorate the traveller, oppressed by the heats of the plain below.

The ancient fertility of Carmel is not only indicated in its name, but in the poetical parts of scripture; it is frequently introduced as an image of fruitfulness and abundance. In the punishment which Amos predicts coming upon Israel, there is an allusion to the verdure which clothed its summit:—

"The Lord will roar from Zion,  
And utter his voice from Jerusalem;  
And the habitations of the shepherds shall mourn,  
And the *top* of Carmel shall *wither*."†

While the barren rocky summits of Lebanon were covered with snow, during the greater part of the year, the top of Carmel admitted of cultivation; and however sterile its present condition, it was adorned with vegetation which seldom was known to fade. Hence, to express a great revolution of things, an entire reciprocal change respecting two subjects, the prophet represents Lebanon and Carmel exchanging their peculiar properties of barrenness and fertility:—

"Shall it not be but a very short space,  
Ere Lebanon become like Carmel,  
And Carmel appear like a desert?"‡

To depict the distress and despair of the Jews, upon the Assyrians

\* Isa. xxxvii. 24.

† Amos i. 2.

‡ Isa. xxix. 17.

marching against Jerusalem, the mountain blighted in its verdure, is again introduced as an image of grief and desolation:—

“The land mourneth, it languisheth;  
 Libanus is put to shame, it withereth;  
 Sharon is become like a desert,  
 And Bashan and Carmel are stripped of their beauty.”\*

The poetical genius of Isaiah could not find a more appropriate figure to represent the flourishing state of the kingdom of the Messiah, than this beautiful and fertile mountain:—

“Like the rose shall it beautifully flourish,  
 And the well-watered plain of Jordan shall also rejoice;  
 The glory of Lebanon shall be given unto it,  
 The beauty of Carmel and of Sharon.”†

It is not to be expected that Carmel should now be as it was in the palmy days of Israel, when prophecy and piety were in the land, and there were “set the thrones of the house of David.” Ages of anarchy and misrule, the malediction of heaven upon a crime-burdened country, have stripped it of the glory of the olden time. Yet evidences exist, that the soil upon its sides, and in its clefts, is not ungrateful, and that the hand of industry alone is wanting to renew the “excellency of Carmel”—no longer a dream of other days. Volney speaks of it as a rocky flattened cone, where, among brambles, he found the wild vine and the olive tree, relics of former luxuriance. D’Arvieux speaks of the lesser mountains of the group, being cultivatable lands, of a good soil, deep, and extraordinarily fertile, capable of producing in an uncommon degree. There were formerly, he observes, many more vineyards than at present. The Christians only cultivate as many vines as may furnish what wine and dried grapes they want for their own consumption. They neglect the cultivation of fruit-trees, which here would reach great excellence, as may be inferred from those he gathered, though chiefly from wild stocks. They have delicious melons and water melons: we find, also, olives, but under no management. The mountains feed a large number of sheep, goats, and antelopes, all excellent in their kinds, because they here find excellent pasture and corn.‡

But besides the celebrity which Carmel enjoyed on account of its beauty and produce, it stands distinguished as the scene of one of the most remarkable transactions in sacred story. Here it was that the worship of Jehovah obtained a signal victory over that of Baal, by the instrumentality of the prophet Elijah. A drought had subsisted in the land for the space of three years and six months, which induced a horrible famine—a divine judgment caused by the idolatrous practices of Ahab and Jezebel. To terminate it, and at the same time to show to the people the vanity of their graven images, Elijah was directed to command the king to “gather all Israel unto mount Carmel.” Here, before the immense host, the solitary messenger of God appeared, and confronted the most formidable array

\* Isa. xxxiii. 9.

† Isa. xxxv. 2.

‡ D’Arvieux, tom. ii. p. 286.

of idolatrous power that had ever been collected since the expulsion of the Canaanites. Here, the priests of Baal offered sacrifice to induce him to answer by fire; here, they cried aloud, leaped upon the altar, and cut themselves with knives and lancets; but when the morning and noon-day had passed, and the evening had arrived, the god had not answered. Widely different was the result, when

“ The great Thesbite, who, on fiery wheels  
Rode up to heaven,”

sacrificed: then the “fire of the Lord fell,” proving to the assembled multitude, that “none is like unto Thee, O Lord, among the gods of the heathen.”

It must have been an impressive spectacle; a scene of great moral as well as natural magnificence. The declivities of the mountain echoed with the frantic cries of the sacrificing idolatrous priests; the infidel king with his chariots and armed men, and hosts of subjects were there, looking up to the bright and beautiful heaven for some sign of Baal's divinity; while Elijah stood by, in all the dignity of conscious power, waiting for the appropriate time to show forth the reality of the Deity he adored. The sun attained his meridian elevation, but there was “no voice, nor any that answered;” and as he sunk down into the west, disappointment, along with the confiding demeanour and cutting sarcasms of the prophet, excited to madness the passions of the idol-worshippers. They leaped upon the silent unconscious altar, and lacerated themselves with deeper and with deadlier wounds. Carmel resounded with the cry—“O Baal, hear us!”—“Dost thou not see with what passion we adore thee? how we give thee most decisive proofs of our affection? we shrink at no pain, we decline no disfigurement to demonstrate our love for thee; and yet thou answerest not! By every token of our regard, answer us! By the freely flowing blood we shed for thee, answer us!”

An old traveller, Aaron Hill, cites some Turkish love songs, which allude to the practice of self-torture, as expressive of affection.

“ Could I, dear ray of heavenly light,  
Who now behind a cloud dost shine,  
Obtain the blessing of thy sight,  
And taste thy influence all divine;

“ Thus would I shed my warm heart's blood,  
As now I gash my veiny arm;  
Wouldst thou but like the sun think good,  
To draw it upward by some charm.”

“ Oh, lovely charmer! pity me!  
See how my blood does from me fly!  
Yet, were I sure to conquer thee,  
Witness it, Heaven, I'd gladly die.”

The conduct of Elijah stands in dignified contrast to the phrenzy and desperation which characterized his opponents. From the morning, when the sun gilded the tops of the distant hills of Ephraim, unto the evening, when he descended behind the heights of Carmel, and the blue billows of the Mediterranean, he calmly

watched their unavailing efforts to draw forth a response from Baal; and then, at the voice of his prayer, the windows of heaven were opened, and the visible glory descended to consume the sacrifice, and vindicate the aspersed honour of Jehovah. There is a scene in close affinity with this in the seventh Olympic ode of Pindar. The poet describes the first sacrifice offered by the Rhodians, when they settled in the isle of Rhodes. It was offered *without fire*, and it was crowned with a manifestation of the presence of the god. The sacrifice of Carmel was also *without fire*, for Elijah, to prevent all suspicion that fire was concealed beneath the altar, poured water upon the top of it.

Καίτοι γὰρ αἰθουσας ἔχοντες  
Σπέρμ' ἀνίσταν φλογος οὐ  
Τεύξαν δ' ἀπυροῖς ἱεροῖς  
Ἀλσος ἐν ἀκροπόλει· κεινοί-  
σι μὲν ξαν-  
ξαν ἀγαγὼν νιφελαν  
Πόλυν ὅσσι χρύσων.

" So they, obedient to their heavenly sire,  
Bade in th' Acropolis an altar rise;  
But carried to the shrine no spark of fire,  
To wait from earth the pious sacrifice.  
On them the supplicated power,  
Ruined from his yellow cloud a golden shower."

In order to have a proper view of this wonderful occurrence, it is necessary to bear in mind what was the precise object of adoration to apostate Israel under the name of **בַּעַל** Baal. The term signifies lord, or master, and hence may be variously applied. To the hero-worshipper Baal was a deified prince; to the Sabaist, Baal was the sun, the master of the celestial luminaries, while the host of heaven were known by the plural form of the expression. That the Baalim of the idolatrous Hebrews, were the heavenly bodies, the sun, moon, and stars, we may conclude from the Canaanites of the time being addicted to the same superstition, and particularly from its being said of Manasseh, that when he built again the high places of Baal "he worshipped all the host of heaven and served them." Adoring then the great solar orb to the neglect of the God of Abraham, the scene on Carmel was a visible demonstration to Ahab and his people, of the inefficiency of the object of their confidence and trust. At the hour of noon, when the solar rays are most intense, the vows and protestations of the worshippers appear to have been most vehement, for if success was not attained then, it was not likely to be afterwards. The faggots upon the altar, which were not ignited by the fervour of the meridian sun, they could not expect to be enkindled by his evening beams. It is particularly noted that "*at noon* Elijah mocked them"—their defeat was now certain—the sun was undeified to their gaze, for the wood was unconsumed, and thenceforth, the strength of his rays must decline. Now let us observe the wisdom of the prophet in delaying the display of his own divine authority: however anxious he might be to vindicate the honour of his God, and his own aspersed character, it was not the part of prudence to do it at that

hour. For had he proceeded then to sacrifice, and to bring down the supernatural flame, the people might have hailed it as the gift of their solar deity, have still magnified him as Baal, and have honoured Elijah as standing higher in his favour than his established priesthood. He therefore waited until the sun had hid his head behind the summit of Carmel, and the shades of approaching night settled upon the plains below; and then, "at the time of the offering of the evening sacrifice," the fire came down, which the fanatical idolaters were obliged to refer to the Lord who made heaven and earth.

The particular scene of this splendid transaction in the Jewish history may be nearly identified by the traveller. As "all Israel was gathered together unto Carmel," we must look evidently to the south-eastern side of the mountain for the place of assembly, where it slopes into the noble plain of Esdraelon. The spot was admirably adapted to give imposing effect to the spectacle: from the spacious area of the plain, the striking display of idol imbecility and divine power would be clearly discernible. Esdraelon terminates at the foot of Carmel, and over its extensive and fertile surface the multitudes coming from the interior country would travel. Here, at its eastern extremity, was Ahab in his pride and power, and around him the furnished inhabitants of Samaria, contemplating with eager interest the sacrificial rites, distinctly visible upon the declivities before them. That this side of Carmel was the scene of the transaction, is confirmed, by its being the side by which the river Kishon flows, where the priests of Baal were slain.\*

The successful prophet appears to have ascended higher up the mountain after his triumph, where he offered up that remarkable prayer in answer to which the drought was terminated, and the genial showers descended to refresh the parched and thirsty land. "And Elijah went up to the top of Carmel, and he cast himself down upon the earth, and put his face between his knees." This was plainly one of the lower eminences of the range, for "he said to his servant, Go up now, look toward the sea," referring to one of the higher summits, which commanded a prospect of the Mediterranean. Here, upon the seventh ascent, the "little cloud like a man's hand," *hecaph ish*, like the hollow of a man's hand, was beheld, the token of abundance of rain. And still in many eastern countries, the hand-like cloud is recognized by the traveller, and found to be the sure prognostic of a storm. Bruce noticed this in connexion with the inundation of the Nile. "Every morning," he observes, "in Abyssinia is clear, and the sun shines; about nine a small cloud, not above four feet broad, appears in the east whirling violently round as if upon an axis: but arrived near the zenith it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds having obtained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah's foretelling rain on mount Carmel. The air, impelled before the heaviest mass, or swiftest mover, makes an

\* And Elijah brought them down to the brook Kishon and slew them there. 1 Kings xviii. 40.



impression of its own form in the collection of clouds opposite; and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows, with rain, and after some hours, the sky again clears.”\*

The visit of Elijah to Carmel upon this occasion does not appear to have been its first consecration to the performance of sacred rites. In preceding ages it had been selected as a scene of worship, and probably as far back as the times of the judges, it was regarded as a holy spot in Israel. The prophet, we are told, “repaired the altar of the Lord that was broken down;” he did not erect one entirely new, but made use of materials already existing, an altar having been erected here in those times when, for want of fixed places of worship, such structures were permitted. This re-edified altar occupied the heights of the mountain for a long period; it survived the overthrow of the royal houses of Israel and of Judah; and was an object of religious respect when the conquering Romans came into the land. Tacitus observes, “between Syria and Judea, stands a mountain, known by the name of Mount Carmel, on the top of which a god is worshipped, under no other title than that of the place, and according to ancient usage without a temple or even a statue. An altar is erected in the open air, and there adoration is paid to the presiding deity. *Nec simulachrum Deo, aut templum situm tradidere majores; aram tantum et reverentiam.* On this spot Vespasian offered a sacrifice. In the midst of the ceremony, while his mind expanded with vast ideas, Basilides, the officiating priest, examined the entrails of the victims, and, in his prophetic manner, addressing himself to Vespasian, ‘whatever,’ he said, ‘are your designs, whether to build a mansion, to change your estates, or increase the number of your slaves, the fates prepare for you a vast and magnificent seat, with an immense territory, and a prodigious multitude of men.’” Suetonius also speaks of his consulting the oracle of Carmel, and receiving an answer which was so encouraging as to assure him of success in whatever he designed, how great and important soever it might be.† From the description of Tacitus, the mount, the absence of a temple, no image, but a simple altar, very ancient, there can be no doubt but that it was the identical altar of Jehovah, before which Vespasian stood, in his time consecrated to the lying vanities of heathenism.

The successor of Elijah in the prophetic office appears to have frequently made Carmel his place of residence; its caves and fastnesses affording a secure asylum in circumstances of danger. Elisha retreated here after the destruction of the young Bethelite idolaters, for ridiculing the translation of his illustrious master;‡ and here he was visited by the woman of Shunem, a city at the extremity of the plain of Esdraelon, whose son he restored to life.§ In its rocky de-

\* Travels, vol. iii. p. 669.

† Apud Judæam Carmeli Dei oraculum consulentem ita confirmare sortes, ut quicquid cogitaret volvaretque animo, quamlibet magnum, id esse proventurum pollicerentur.

‡ And he went from thence to Mount Carmel. 2 Kings ii. 25.

§ So she went and came to the man of God to Mount Carmel. 2 Kings iv. 25.

files piety was often obliged to hide its head. The following passage in Micah seems to intimate that this was the case in his day: he introduces the church bewailing the scarcity of good men, and offering up a prayer in behalf of a hidden remnant.

## CHURCH.

"Feed thy people with thy sceptre,  
The sheep of thine inheritance,  
Dwelling in the solitary grove, in the midst of Carmel.

## JEHOVAH.

Let them feed in Bashan and Gilead  
As in the days of old.\*

In Amos, there is the same reference to the places of concealment with which the mountain abounded.

"Though they dig into hell,  
There shall my hand take them;  
Though they climb up to heaven,  
Thence will I bring them down;  
Though they hide themselves in the top of Carmel,  
I will search and take them out thence."†

But Carmel is distinguished in profane history, as well as sacred story. It was the site of the Syrian Ecbatana, a city so called in opposition to the Median capital of that name; here Cambyzes met his death upon his return from the conquest of Egypt. The event is mentioned by Herodotus, as the fulfilment of an oracular announcement:—"An oracle from Buto had warned him that he should end his life at Ecbatana; this he understood of Ecbatana of the Medes, where all his treasures were deposited, and where he was in his old age to die. The oracle however spake of the Syrian Ecbatana. When he learned the name of the town—'This' he exclaimed, remembering the oracle, 'is doubtless the place in which Cambyzes, son of Cyrus, is destined to die.'‡ A similar fabulous prophecy is connected with the death of one of our own kings, Henry IV., of whom it was foretold that he should die at Jerusalem, and who expired in the Jerusalem chamber at Westminster. D'Anville identifies the Syrian Ecbatana with Batanea, but this cannot be correct, as Batanea was a name of a district at some distance from Carmel, and is spoken of by Josephus as a place totally distinct from the city. "He," speaking of Varus, "moreover slew many of the Jews, to gratify the Syrians of Cæsarea. He had a mind also to join with the Trachonites in Batanea, and to take arms, and to make an assault upon the Babylonian Jews that were at Ecbatana, for that was the name they went by. He therefore called to him twelve of the Jews of Cæsarea of the best characters, and ordered them to go to Ecbatana.§

\* Micah vii. 14.

† Amos, ix. 3.

‡ Herod. Thalia. lxiv.

§ Cellarius thus fixes the site of Ecbatana, and mentions the oracle fatal to Cambyzes:—"Oppidum in Carmelo monte, quod Plinius memoravit, eodem auctore Ecbatana fuit dictum. In hoc Oppido, Cambyzes rex Persarum mortuus est, cui oraculum Ecbatana fatalem locum prædixerat, quem ille de urbe Mediæ intellexit; oraculum autem de Ecbatanis Syriæ loquebatur, ut Herodotus tradidit, lib. iii. c. 64." Geog. Antiq. lib. iii. c. 13.

In the immediate neighbourhood of mount Carmel, is the city of Acre, the *Accho* of the Scriptures, the *AKH* of Strabo, and the *Ptolemais* of the Greeks, the scene of many a sanguinary struggle during the Crusades. It is first mentioned in the sacred writings, as one of the places from which the Asherites were unable to expel the original Canaanitish population.\* Under the auspices of the first Ptolemy, it rose to considerable consequence, and being enriched and beautified by his liberality, it received from him its Greek name. "This Ptolemais," says Josephus, "is a maritime city in Galilee, built in the great plain. It is encompassed with mountains; that on the east side, sixty furlongs off, belongs to Galilee; but that on the south belongs to Carmel, which is distant from it one hundred and twenty furlongs; that on the north is the highest, and is called by the people of the country 'the ladder of the Tyrians,' which is at the distance of an hundred furlongs."† Most of the cities of Syria and Palestine, retained only for a short time the Greek and Roman names they received from their conquerors. Ammianus Marcellinus speaks of the natives in his day using the ancient appellations; and soon did Ptolemais revert to its ancient Phœnician name, Acre, by which it is now known.

At an early period of Christian history, mount Carmel began to be an object of veneration, and soon after the visit of the Empress Helena to the Holy Land, it is probable that religious edifices were erected upon it. An order of religious derived their name from it—the Carmelites—who seem to have originated with some recluses who inhabited the mountain. Phocas, a Greek monk, relates, that in his time, in 1185, Elijah's cave was still in existence, near which were the remains of a building, which intimated that there had been anciently a monastery. He states that some years previously an old monk, a priest of Calabria, whose name was Berthold, fixed his residence on Carmel, and assembled ten brothers. In 1205, Albert, patriarch of Jerusalem, gave the Solitaries a rigid rule. This rule consisted of sixteen articles, one of which confined them to their cells, and enjoined them to continue day and night in prayer; another prohibited their having any property; another enjoined fasting from the feast of the holy cross until Easter, except Sundays; abstinence from flesh at all times was enjoined by another article; and another imposed upon them a strict silence from vespers till the tierce the next day. The rule was confirmed by Pope Honorius III., but afterwards relaxed by Innocent IV. Upon the peace which the Emperor Frederick II. concluded with the Saracens in 1229, most of the Carmelites quitted Palestine under Alan, the fifth general of the order, and erected monasteries in England, and in various parts of Europe.

A convent has, however, survived upon Carmel to modern times, beautifully situated upon the edge of a promontory, overlooking the sea. During the siege of Acre by the French under Buonaparte, it was used as a hospital for their sick. After their retreat the Arabs pillaged it: and during the recent Greek revolution, Abdallah

\* Judg. i. 31, 32.

† Wars, lib. ii. c. 10.

Pasha razed it to the ground, blew up the foundations, and carried the materials to Acre, upon the pretext that it had sheltered some of the insurgents. The members of the community are now rebuilding it upon the site of the ancient edifice, and one of them has recently visited Europe to collect contributions for that purpose.\*

Tradition still associates Carmel with the name of the intrepid prophet who once "prevailed with God" upon its summit. The credulous devotee directs the traveller to the cave in which he lived, the fountain at which he drank, and the grotto in which he taught the sons of the prophets. The latter is described as a well hewn chamber, cut entirely out of the rock, and squared with great care, being twenty paces long, twelve broad, and from fifteen to eighteen feet high. It was a cell on the left on entering nearly in the centre of its eastern side, large, but roughly hewn; and around the south end and west side runs a low bench of stone. A kind of altar in a high recess stands at its further end, immediately opposite to the door of entrance, before which there was a curtain and a lamp. Beneath were mats and carpets for the accommodation of visitors. It thus affords a comfortable halt for travellers, as it affords shelter and shade, and has a cistern of excellent water, a place for horses, and a coffee-house adjoining. It is called the "school of Elias," from a notion that the prophet taught his disciples there. It was formerly in Christian hands, but it is now taken care of by Mahomedans, who have built all these convenient establishments about it.† The place which has been usually pitched upon as the residence of the prophet, is described by Pococke as a grotto, in a narrow valley about a mile long, among the mountains. Contiguous to it is his fountain, cut out of the rock, and nigh at hand there are the ruins of a convent, which, according to report, was built by Brocardus, the second general of the Latin Carmelites. The spot is represented as wild, and solitary in the extreme; far apart from the haunts of men, familiar with no sounds but the murmur of the sea to which the valley opens, the cry of the eagle, or the footfall of the pilgrim. That this was the particular scene of Elijah's residence is only a fiction handed down from the illiterate monks of Helena's day; yet still that he might have visited

\* Fra Giovanni Battista—who has distributed the following appeal in Greek, Italian, and French:—"The convent and church of Mount Carmel, in Syria, are universally known to the Christian world. These sacred monuments were so completely destroyed in 1821, that the cave of the prophet Elijah alone remained. The bare-footed Carmelites (*Carmes déchaussés*), the appointed guardians of the place, obtained permission in 1827 to re-edify the structure. Charitable assistance from Europe has enabled them to make some progress in the work, but in order to complete it, they are compelled again to appeal to the benevolence of the faithful. The establishment on Mount Carmel is not only entitled to interest from its religious associations, but also from its great utility to the numerous mariners and travellers who arrive at Kaifa. The Carmelite in attendance at that town, where no European agent resides, is always ready to afford them assistance, and is specially charged to conduct them to the convent, whose doors are never closed to the stranger. The names of contributors will be inscribed in the church, and they will participate in the daily prayers of the community for their benefactors."

† Buckingham's Travels, vol. i. p. 187.

the defile in his wanderings there is every reason to suppose; and indeed every part of the mountain range of Carmel, the imagination will associate with this sorely-tried, daring, and mighty spirit, and picture him seeking rest and refuge in nature's strongholds, when spurned from the courts of kings, and exiled from the society of men.

What scenes of change, of strongly-marked vicissitude—what events of absorbing interest are associated with the name of this celebrated mountain range. First, there are the baffled priests of Baal, the conscience-stricken Ahab, and the astonished thousands of his erring subjects; next comes the wearer of the imperial purple, attracted by its fame as a selected scene of divine manifestation; then follows the Crusader with eye of fire and hand of steel, warring with the jealous Moslem for the sacred territory; and last of all the Corsican, the world's dread and wonder, ambitious to erect an empire for himself which should rival in extent and power the ancient monarchies of the east. But while man has changed, and his schemes have perished, and the monuments of his skill and enterprise have crumbled into dust, nature has remained true unto herself, and still here presents to the spectator the same general outline, as when all Israel gathered unto Carmel, to be reclaimed by miracle to the worship of Him who was “before the mountains were brought forth.” And His “word endureth for ever,” inspiring the mighty anticipation, that the “lost sheep of the house of Israel,” now scattered abroad, shall be brought again into their ancient fold, along with the “fulness of the Gentiles.” Then, when there shall be “abundance of peace,” Carmel may regain somewhat of its former excellency; again may the olive, the vine, and the fig-tree clothe its declivities with their verdure; while in natural beauty it shall look down no more upon Moslem superstition or Arab rapine, but upon a people, acknowledging at the morning and evening sacrifice, “Jehovah he is the God! Jehovah he is the God!”

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SONNET ON THE INTEGRITY OF THE EJECTED MINISTERS.

Not shall the eternal roll of praise reject  
 Those unconforming: who one rigorous day  
 Drives from their cures, a voluntary prey  
 To poverty, and grief, and disrespect,  
 And some to want—as if by tempests wrecked  
 On a wild coast; how destitute! did they  
 Feel not that conscience never can betray,  
 That peace of mind is virtue's sure effect.  
 Their altars they forego, their homes they quit,  
 Fields which they love, and paths they daily trod,  
 And cast the future upon Providence;  
 As men the dictate of whose inward sense  
 Outweighs the world; whom self-deceiving wit  
 Lures not from what they deem the cause of God.

*W. Wordsworth's Ecclesiastical Sonnets.*

## ON THE ENLARGEMENT OF THE CAPACITY, AND IMPROVEMENT OF THE POWERS OF THE MIND.

THE power, wisdom, and goodness of God are discoverable in his works. His perfections are displayed even in the material and lifeless objects which meet our eye, either when we take a prospect of the starry heavens above us, or on a view of this lower globe of earth beneath our feet. The plant, the shrub, and the tree, pervaded with vegetable life; and the animal with its life, limited in its duration, and confined to mere sensations, yet revelling in the pleasures of existence, furnish evident and satisfactory proofs that their creator and preserver is wonderful in counsel, excellent in working, and abundant in goodness. Much more clearly do these perfections of the divine character appear in man, who with a countenance not prone like the brute creation, but raised toward the stars, appears designed for a higher rank in the scale of being than that which he at present occupies.

But it is not the corporeal frame of man only, exquisite as that frame is, and abounding as it does in innumerable and curious evidences of contrivance and skill, which elevates him above the irrational parts of the creation. It is the mind with which he is endowed. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." There is *perception*, which in a moment discovers the superficial qualities of an object; the power of *conception*, which forms an idea of it according to its relation to the mind, or to other objects; the *memory*, which treasures up as in a safe repository the mental acquisitions; the *imagination*, which combines them at will, and the *judgment*, which selects, classifies, and arranges the thoughts which are presented to its discriminative power; these are the endowments which give to us our superiority over other creatures. Let a man lose these, let him be deprived of his power of perception, of memory, of imagination, and of judgment, and he is reduced to a drivelling idiot, and becomes inferior to the mere animal, because, unlike the animal, he is not endowed with instinct as a compensation for the absence of reason.

God has stamped variety on his creatures. Without this a dull monotony in the appearance of creation had rendered beauty impossible. This variety we may observe in the heavenly bodies, in the different tribes of the animal world, in the trees, the plants, and the minutest productions, in their character, habits, and forms. We behold it also in the stature and general appearance of our race, in the ever-varying expression discoverable in the human countenance, and where the all-equalizing hand of a too refined education has not levelled the distinction in the manners and even in the mode of address.

This variety extends to mind. Its capacity and powers vary in different individuals to a vast extent. One mind appears capable of comprehending all subjects, and able to view each throughout all, even its most minute details. Another is raised but little above the idiot; to comprehend a few ideas appears oppressive, while number

and variety are not to be thought of. Between these, the two extremes of mental character, we have all possible varieties.

There is another very important mental distinction, viz. that which separates between the cultivated and uncultivated mind, a distinction which cannot be better illustrated than by the difference which subsists between the waste desert of unreclaimed nature, and the enclosed and carefully tended garden of the man of wealth and luxury. The neglected mind, like the neglected soil, is productive only of that which is injurious; the cultivated may be rendered alluring by its beauty, and valuable for its usefulness. The most unpractised will very soon discover the difference between the man who has neglected his mind and who lives with scarcely a thought beyond the mere gratification of his bodily appetites, and the man of reading, of study, and of severe mental discipline. The comparison is as the chaff to the wheat, as the dross to the gold. Is it not, then, the obvious duty of all to seek the improvement of the mind? This question can receive only one answer. Our mental capacity and powers are a talent given to us by our great Creator, and, like all the other gifts he bestows upon us, we are accountable for its use or its neglect, while a weight of guilt must rest on us if we abuse it to purposes that are sordid, debasing, and polluting. Let us then, without further preface, inquire into the best means of enlarging the capacity of the mind, and of improving its powers. We inquire into,

**I. THE BEST MEANS OF ENLARGING THE CAPACITY OF THE MIND.**—In order to this the leaden dullness of ignorance must be removed, the conceit of superficial attainments must be exposed, and the folly of pedantry exhibited.

1. *Ignorance.*—As an apartment may be capacious and noble, but yet wholly destitute of furniture and ornament, so there are many men whose minds would admit of great attainments, who are, nevertheless, either from indolence or from circumstances over which they have no controul, as ignorant as the untutored heathen. If this arise from indolence, they are culpable; if from unavoidable causes, they ought to call forth our pity, and secure our aid. While ignorance remains, whatever capacity the mind may have, it will continue unoccupied and unenlarged. And to what an extent does ignorance prevail! Much has been done in this country to remove it, but very much remains to be done.

2. *Superficial attainments* are almost inseparable from conceit.—Conceit is one of the greatest bars to farther acquisition. The conceited youth thinks he knows every thing, when, in reality, he knows nothing as he ought to know it. The great evil of such attainments is, that they lead men to adopt false notions, and to draw inferences and conclusions from insufficient data and premises. They see a pond, and they conclude it is a lake; they behold the channel, and they exclaim, "See the expansive ocean!" The sciolist is generally intoxicated with his supposed extent of knowledge, and he is too ready to conclude that he knows all that can be known, without reading, without observation, and without conversing further on any topic. The greatest affront that could be offered to him, would be



to hint, that if he were to ask with humility a few questions, and listen with deference to the answers, it might be of great advantage to him. "It is quite possible," might we say to such a man, "there may be some things you do not know; or if you know them, yet you know them only partially; or if you know them perfectly in themselves, you may be ignorant of them in their relations to other things. And if this last be the character of your knowledge, it is most defective; it is like a chain, every link of which is separate from every other link; or the various parts of an edifice, not one of which is fitly framed to any other part. You have collected, indeed, a great mass of materials, but they are neither sorted, distributed, nor arranged. Your mind resembles a lumber room, in which there may, indeed, be many and valuable articles, not one of which, however, can be found when it is wanted, and every one of which is out of its place. Your mind is not so much filled as encumbered; not so much enlarged as oppressed and confused."

3. Nearly allied to superficial knowledge is *pedantry*. This invariably acts as an obstruction to all enlargement of the mind. Pedantry is in some respects the reverse of superficial knowledge. It is the accurate knowledge of elementary truths, in which the pedant rests, and beyond which it appears impossible for him to advance. It is sometimes displayed in the knowledge of one or two sciences, which the pedant invests with an importance infinitely beyond their merits; and on an acquaintance with which he values himself infinitely more than a Boyle, a Newton, or a Davy on all their discoveries. These sciences are sometimes music, arithmetic, some one or more of those which compose what is termed experimental philosophy, a language or two, or the principles of grammar. It is remarkable how the pedant makes the one or two subjects with which he is acquainted, his world, his all, the only subjects worth honouring. And should he find a highly gifted man, whose mind comprehends almost every other topic, but who is not fully acquainted with his one or two favourite sciences, he will regard him in his pride with utter contempt, and deem him an *ignoramus*, all but an idiot. So true is it that one pedant has more pride than a thousand philosophers, for true philosophy is ever humble, while the very life blood of your genuine pedant is insufferable pride.

All professions and all trades are exposed to the influence of pedantry. We do not wish to be misunderstood when we affirm that our own profession, trade, or mechanical employment is apt to assume to us a degree of importance, which, if it be limited by time and by mortality, it cannot deserve. We are well aware that no man can excel in the pursuit in which he engages without an ardent attachment to it; such as Mungo Park displayed for foreign travel, and Sir Humphrey Davy for chemistry. But the latter was not only an ardent experimental philosopher, but he was also a philosopher in a more extensive sense of the word. He admired his own enclosure, but he had eyes to behold the gardens of other and different cultivators. Our own pursuit may be unobjectionable, it may be good, even laudable; but let us ever remember, that as our own class in society is not the only one, nor our own calling the only

calling, so other classes may be equally important, and other callings equally valuable. To look abroad, then, over the wide space without, will never be productive of injury to us in the confined sphere which embraces our own occupation.

It will tend to enlarge the capacity of the mind, if we acquire the habit of viewing a subject in all its bearings and relations. This will divest the mind of those prejudices and partialities which are so common among all classes, particularly the uncultivated. This will preserve us from condemning those who do not see with our eyes, nor hear with our ears. It will prevent those rash judgments, which are as injurious to those who form them, as to those to whom they relate. They were narrow minded men who said of the Great Teacher, "he is the friend of sinners." "He casteth out devils by Beelzebub, the prince of the devils." Had they looked a little way beyond their own Pharisaic and sanctimonious preciseness, they would have thought it possible that the Saviour of man might have had designs and means of effecting them, not penetrable at a glance by the mind of a Pharisee. He who takes a comprehensive view will not feel disposed to condemn a man as impious and incorrigible, merely because he does not adopt in every peculiarity his views, or cordially unite with his party. They are not always the most wise, whom the narrow minded deem models of sapience; nor those the most egregiously foolish, whom they regard as labouring under infatuation. Sweeping sentences of condemnation against persons, parties, and classes, are never heard from the lips of men of great minds, while, from the ignorant, the bigotted, and the narrow minded, they are poured forth with the fury, and sometimes with the destructive effect of the mountain torrent.

The evils of ignorance, of conceit, and of pedantry, are, however, more easily exhibited than removed. But, if we would have our minds enlarged, we must dismiss, as speedily as possible, all the three.

It will tend to make this subject plain to us, if we dwell for a short time on the leading characteristics of an enlarged or comprehensive mind. Such a mind is not confounded, either by the new, the great, or the complicated. The narrow minded, on the other hand, is perplexed by each of these.

To one whose views have been limited to some handicraft trade, or even to some profession, any new truth, in morals or in science, appears strange and improbable. The mind revolts from it, and refuses, perhaps, to give it credit.

He who has never been taught the distances and magnitudes of the heavenly bodies, is confounded when he learns that the sun is almost 100,000,000 of miles from the earth, and the fixed stars at a distance so vast, that if our whole planetary system were lighted up into a globe of fire, it would appear from the nearest of them only a small luminous point. Tell him that the planet Venus, which is nearly as large as our earth, and which is known to almost every one as the morning or the evening star, instead of moving, as it apparently does, only a few yards from its place in a month, really flies at the immense velocity of 70,000 miles in an hour; and that a

cannon ball, shot from the earth, would not arrive at the nearest of the fixed stars during many generations : and he will give to all this the same degree of credit as he does to the Lilliputians of Gulliver, or to the flying people of Peter Wilkins. But if we can gradually lead up the mind to think accurately (not adequately) of these immense distances, so that their novelty and vastness shall appear to him neither monstrous nor incredible, we shall do something towards enlarging his mental capacity.

As to moral truths also. If we can convey to the mind some idea of certain facts relative to the character of the Great Creator and Governor of all things, such as his power, omnipresence, and omniscience, and leave them in their own simple and unsophisticated beauty and grandeur to tell upon the human mind, separating from them all that a thorny and disputatious theology has done to render them less great and less impressive, we shall disclose scenes in which the soul may expatiate at large and without limit. For what more simple, grand, and beautiful than the expression of the divine power in the words of Moses, "God said, let there be light, and there was light;" or that which proceeded from the hallowed lips of Isaiah, "He hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. The nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing." And what more mysterious, or what more magnificent ideas can be conveyed to the mind, than those which may be imparted to the diligent reader of the words of the Psalmist, "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in the abyss, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Well might the royal poet exclaim, "Such knowledge," an adequate knowledge of such an attribute, "is too wonderful for me, it is high, I cannot attain unto it." In like manner, what can be better adapted to enlarge the mind than contemplations on the omniscience of God, or his infinite knowledge, extending as it does to objects the most vast, and embracing the most minute. From the globes that roll in space, the suns that light up this and other and remote systems, down to the meanest insect that floats in the atmosphere of our globe, and the minutest animalcule that moves in its waters. But it extends far beyond this; the material is obvious, it strikes our senses, and is known superficially by those who dwell in houses of clay. But what mortal hand has ever lifted the veil that conceals the heart, the mind of another? Locked up in impenetrable mystery, it is secure from the glance of every eye, but the eye of omniscience; to the all-pervading and all-penetrating view of this eye, all human hearts are naked and open. While, on the one hand, the moral bearing of such truths is most important, on the other, their tendency, as the objects of intellectual contemplation and exercise, is to

enlarge the mind, and to emancipate it from the thralldom of low, confined, and debasing thoughts.

To a narrow and ignorant mind, any subject which involves a complication of thought is perplexing. To accustom ourselves, therefore, to some sciences which embrace a great number and complication of ideas, will tend to enlarge the mind. Some of the most useful, such as arithmetic and the mathematics, if carried out to their higher branches, are of this description, and require, to conduct their processes accurately, a continuity of thought, and a great complication of ideas. Many controversial topics are of this character, demanding, as different cases in a court of law or equity, a knowledge of principles and their details, facts and the arguments which sustain them, and the illustrations which render them intelligible; a balancing of probabilities against probabilities, facts against facts, arguments against arguments, and not deciding till the mind is fully satisfied with the weight of evidence on the side in favour of which the judgment concludes.

A comprehensive view of history will tend to enlarge the mind. This is a wide field, and few have leisure and opportunity to cross its breadth and traverse its length. Its leading facts may, however, be easily known, and their dates and localities readily fixed. But these, however, are only the boundary lines and starting points, which lead to, or embrace, a vast number and complication of events and circumstances, which, if we select only a few, will require close attention, much exercise of the memory, and frequent review. It is here that we are introduced to illustrious characters, moving in the midst of great events, unexpected revolutions, and violent and long-continued opposition. It is here that mind is seen in some of its most arduous struggles; lofty principle, and high moral and religious character, in some of their most glorious triumphs; a Brutus, a Cato, a Hampden, a Russell, a Chatham, live and breathe and act before us. It is not the rise of a vast empire, its armies, its navies, its colonies, its extent of conquest, with all the tributary states that cast their diadems at her feet; nor is it the fall of such an empire, even though it be imperial Rome herself, whether that fall be induced by luxury within, or by the inroads of barbarous tribes from without, which so fills the imagination and expands the mind, and which so touches the tenderest sympathies of the soul, as heroic sacrifice for the good of kindred, of country, or the great family of man. The Athenian youth sits down content in bonds,

“that his great father’s body might not want

A peaceful, humble tomb.”

Tyrants have been moved, have had their hearts enlarged, and shed unwilling tears, when they have beheld the force of virtuous friendship. And a poet has asked,

“is there

Aught that with half such majesty can fill  
The human bosom, as when Brutus rose  
Refulgent from the stroke of Cæsar’s fate  
Amid the crowd of patriots: and his arms

Aloft extending like eternal Jove,  
 When guilt brings down the thunder: call'd aloud  
 On Tully's name, and shook the crimson sword  
 Of Justice in his rapt astonished eye,  
 And bade the father of his country hail,  
 For lo, the tyrant prostrate on the dust,  
 And Rome again is free!"

Of the power of this sublime description of a great and heroic act to enlarge the mind there can be but one opinion, whilst we may differ as to the morality of the act. There have been indeed instances of sacrifice quite as heroic, the moral excellence of which cannot be called in question. Peter and Paul, and to descend to times nearer our own, Hooper, and Ridley, and Latimer, and Cranmer displayed heroism as perfect as Brutus, while against them the charge could not be sustained, that they sacrificed a friend, to promote the public good. Let it therefore be the object of the young man, who desires to expand his mind, to store it with a great number and variety of ideas together, with the relative ideas associated with them. Let him avail himself of every opportunity of adding to his stock of knowledge; and let him fix it in his memory by frequent review and meditation. Let him also range his new acquisitions in a regular order, connecting them with the subjects with which he is already acquainted, and with the heads under which they naturally fall. It will be desirable also, if the subject is new, to begin our acquaintance with it by a recurrence to its most simple and elementary principles, and rising from this to advance to its more difficult, complicated, and elevated portions. It would be absurd to put a youth, ignorant of the first principles of Latin Grammar, at once into Juvenal: or a tyro in Greek into Longinus or Demosthenes. It would be equally absurd to set a youth, who had not passed through the first books of Euclid, to study the fourth: or to set a youth, not acquainted with the four great rules of arithmetic to the study of vulgar decimals and fractions. Improvement in language, and in the certain sciences, would not be facilitated by such a procedure, but rather retarded, and the mind, by such a process, instead of being enlarged, would only be confused. But let the youth who aspires to learn a language be content to begin at the beginning, to overcome the difficulties of grammar, before he encounter those of translation; and the youth who would acquire the higher branches of arithmetic, and the mathematical sciences, begin with the four rules and master them; and learn the axioms and definitions, before he enter upon problems, which require a number and complication of thoughts. This will tend gradually to enlarge, while the former will only serve to obscure the mind, and fill it with confused, and therefore worthless notions. It is indeed the simple, easy, and elementary principles of all arts and sciences, which are the foundation, and unless that be securely laid, we cannot expect either a strong or a graceful superstructure. The most enlarged minds that have ever given dignity to our race, began here: and though a Plato, a Cicero, a Bacon, and a Milton, a Boyle, a Locke, and a Newton, had doubtless great natural abilities,

they would never have risen to so high an eminence among the gifted and illustrious of our race, had they not pursued, with all the clearness and accuracy of certain knowledge, their way upward from the small to the great, from the simple to the complex, from the well known to the unknown.

(*To be concluded in our next.*)

LETTERS FROM ROME.—No. III.

*Temple of Neptune—Catacombs' Relics—Basilica—A Preaching Friar.*

Rome, February, 1834.

MY DEAR FRIEND,—The almond-trees, which are in full blossom, and the anemonies and violets, which cover the Campagna, tell us that spring has arrived, and induce me to mount my horse, almost every day, to visit some of the objects of interest without the walls of the city. To-day I passed through the Porta San Lorenzo, and rode along the Via Tiburtina, till I came to the Basilica of San Lorenzo. This is a very ancient edifice, said to have been built by Constantine, on the site, and partly with the ruins, of an old temple of Neptune. Some beautiful specimens of ancient art, are to be seen in some of the pillars which form the portico, and in other parts of the building. The principal object, however, which I had in view, was to visit the catacombs adjoining the church, and to these, therefore, we descended. Each person being provided with a candle, we entered from an adjoining field, by a short descent, into a long narrow passage. From this, other passages branched off in various directions, several of them sometimes communicating in a small square apartment. These apartments appear at one time to have been used as chapels. The walls are generally ornamented with rude fresco paintings; and there is usually a crucifix, and something like an altar, for the use of the Catholic visitors. In these catacombs, the Christians of the first and second centuries concealed themselves from their cruel persecutors; but it is difficult to understand how they could have been used as residences, except for a very short time. For with the exception of the small apartments, from six to seven feet square, to which I have alluded, the whole catacombs consist of long passages about three feet broad. These passages, however, are of considerable extent, running for many miles in various directions. The walls, which consist of soft tufo and pozzolana, are cut into shelves or compartments, most of which would scarcely hold the body of an adult stretched at full length. Each compartment was shut up by a stone, or stones, placed against the opening and fastened by cement, so that each compartment was in fact a sort of coffin, three sides of which were formed by the tufo mass in which they were cut. On the stones which close up these compartments, are engraved the names or initials, and the ages of the occupants; the inscription being generally in Latin, sometimes in Greek. On the more modern ones there is frequently some hiero-

glyphic sign, the most common of which are a fish and a dove. Frequently the word *αχθς* is found instead of the hieroglyphic, and at the bottom is inscribed "in pace." Most of the compartments have been broken into, for the sake of robbing them of any valuables they might contain. Lachrymatories, rings, and a few other trifling ornaments, are, however, all that is usually found. The ancient terra cotta lamps are met with in abundance, stuck against the walls by means of cement. Most of the inscriptions have been removed, and many hundreds of them now, either line the walls, or fill the cellars of the Vatican, so that nothing is any longer to be seen in the catacombs, but a few ashes of the skeletons in some of the compartments. Occasionally you meet with a portion of a skeleton, the bones of which retain their original form and relative position, but on attempting to lay hold of them they crumble to powder in your fingers; so completely has time reduced these bodies to dust, nay even to less than dust! But those ashes which still remain, are held in sacred reverence. Our guide detected me attempting to take up a portion of bone which still retained its form, and I was severely reprimanded for my sacrilegious attempt. On enquiring why my offence was considered to be so heinous, he replied, "because, for any thing we know, these ashes may be those of saints or martyrs, and therefore are to be considered as sacred relics." These excavations are generally supposed to have been made originally, for the sake of obtaining pozzolana for cement, used in building, and to have been converted subsequently into cemeteries. Both Pagans and Christians appear to have made use of them for the latter purpose; but the remains of none but the lower orders, and those of slaves, seem to have been deposited here, for none of the bodies appear to have been burnt. The ashes of incinerated bodies, found on opening the sepulchral urns of the Romans, the inscriptions on which, denote greater antiquity than any thing found in the catacombs, present a totally different appearance. They are dry and hard, presenting all the appearance of bones that have been recently burnt; for if the animal components of bone be destroyed by combustion, the earthy parts will remain for ages, without much alteration, if only moderately secluded from the air. There is another entrance to the catacombs from the Basilica of Sebastian.

I may here mention, in answer to your queries, what I have been able to gather respecting the Basilicæ. They are seven in number, and their names are—St. Peter, St. John Lateran, Santa Maria Maggiore, Santa Croce in Gerusalemme, St. Paul, St. Lorenzo, and St. Sebastian. The last three are without the walls of the city. The term Basilica seems originally to have been applied to places of Christian worship, from the circumstance, of the plans of the Roman Basilicæ having been found to present the most convenient form, for edifices intended for public worship. The interior of a Roman Basilica was usually in the form of a parallelogram, with a recess at one extremity, where the tribune was. Hence the term tribune, applied to that part of the edifice in all churches, which is situated behind the high altar. St. John Lateran is said to be built on the site of the Basilica of Constantine. But it is remarkable, that



none of the churches now termed *Basilicæ*, are edifices which originally bore that name, though a great number of heathen *temples*, now exist as places of Roman Catholic worship. The term *Basilica* now implies simply a metropolitan or cathedral church. The number of these cathedrals, I believe, has some reference to the seven golden candlesticks; these edifices enjoy certain high privileges which no others in Rome possess. Among these, is the power of granting, on certain conditions, six thousand years indulgence! They are rich in sacred relics, are among the most magnificent buildings in Rome, and the most important and pompous ceremonies take place within their walls. I was present, a few days ago, at a service which took place at St. John Lateran's, in connexion with an anniversary festival. The bishop and other functionaries of the place were present, and a sermon was preached by a Franciscan friar. The contrast between the preacher and his audience, was singularly striking. The bishop and his satellites sat at the extremity of the tribune, his reverend eminence in the centre, on a raised throne. The monk ascended the pulpit on the outside of the tribune, and having bowed reverently to the large crucifix attached to the edge of the pulpit, he made an inclination to the bishop, and began his discourse. The bishop was decked out in all the splendour of his canonicals,—a white dress; white silk stockings and satin shoes; an embroidered apron laid across his knees; his head covered with a white mitre; and his hands with white gloves, ornamented with jewels, rested on the arms of his chair, from whence they were never once moved, from the beginning to the end of the sermon. The monk, on the other hand, habited in his ordinary brown frock and cord; without shirt or stockings; wooden sandals on his feet; and his head closely shorn; was addressing the gaudy bishop, and the crowd surrounding the pulpit, with all the fire and animation of language, and all the vehemence of gesture, which characterize all the Italian orators. His subject was the Condescension of the Saviour, which, he depicted with great eloquence, and then called on his audience to imitate, by devoting themselves to works of charity and self-denial.

The good people of Rome having conducted themselves very well of late, their holy father intends to gratify them this year, by allowing the carnival to take place. For some years past, the fear of political disturbances, has prevented the government from granting permission for the usual fooleries which take place at this season. This year, however, the Pope has issued his bull, a copy of which is now lying on my table, with the papal arms, the tiara and cross-keys, stamped thereon; announcing the regulations to be observed. The Romans are in high glee, and active preparations are making for the various amusements. The city is already very full, but English and other foreigners, are daily flocking in from Naples and Florence, to witness the approaching gaieties. Lent commences, as soon as the carnival is closed, and no public amusements take place after this until Easter.

Your's, very truly,

J.

# MR. BEVERLEY CORRECTED RESPECTING THE MARRIAGES OF DISSENTERS.

IN the perusal of Mr. Beverley's book, "On the visible State of the Church of Christ," I perceive a contrast strongly made on the part of the author between the people called Quakers and other Dissenters, which I conceive to be not quite in accordance with truth. "We have heard much," says the writer, "of the Dissenters' grievances, and the article of marriage is the most prominent on the list, while the Quakers, with a rare exhibition of Christian courage, trusted to the head of the church to protect them in the struggle for the glory of his name in that blessed union which he has made holy and indissoluble: not one instance, no, not one has been recorded of a Baptist or Independent venturing on matrimony without bowing the knee to a priest of the dominant sect."

Now with deference to Mr. Beverley's assumption, I beg leave to submit the two following documents in reference to the subject alluded to. In the General Baptist Magazine, vol. i. page 453, there is an account of the marriage of the late Rev. Francis Smith with Elizabeth Toone.

The marriage covenant of Francis and Elizabeth Smith (it is engrossed on parchment, stamped with a five shilling stamp.)

## "Marriage Covenant.

"It having been publicly declared in three several meetings of a congregation of Protestant Dissenters, called Independents, in their licensed meeting-house at Melbourn, in the county of Derby, that there is a marriage intended between Francis Smith, of the parish of Melbourn, and in the county of Derby, bachelor, and Elizabeth Toone, of the parish and county aforesaid, spinster; which publication being agreeable (not only to the just and holy law of God, but also) to the good and wholesome laws of the land, in order that every one concerned may have the opportunity of making all suitable enquiry for his satisfaction, and that nothing may be done clandestinely. And upon due enquiry and deliberate consideration thereof, by the said congregation, it is by them allowed, there being no reason for objection, they both appearing clear of all others, and having also free consent of all persons, whether relations or others.

"Now these are to certify all whom it may concern, that for the accomplishing of their said marriage, they the said Francis Smith and Elizabeth Toone, did this 20th day of August, one thousand seven hundred and fifty three, appear in a public assembly of the aforesaid congregation and others, met together for that purpose, in their meeting house aforesaid; and in a solemn manner, he the said Francis Smith standing up and taking the said Elizabeth Toone by the hand, she also standing up, did publicly declare as follows, viz. Brethren and Sisters, in the fear of the Lord and in the presence of this assembly, whom I desire to be my witnesses, that I Francis Smith, take this our dear sister Elizabeth Toone to be my lawful wife, promising through divine assistance to be unto her a faithful and loving husband, till it shall please the Lord by death to separate us. And then and there in the said assembly, she the said Elizabeth Toone, in like manner taking the said Francis Smith by the hand, did likewise publicly declare as followeth, viz. Brethren and Sisters, in the

fear of the Lord and in the presence of this assembly, whom I desire to be my witnesses, that I Elizabeth Toone, take this our dear brother Francis Smith to be my lawful husband, promising through divine assistance to be unto him a loving and faithful wife, until it shall please the Lord by death to separate us.

"And the said Francis Smith and Elizabeth Toone, as a further confirmation thereof, and in testimony thereunto did then and there set their hands and seals.

*Francis Smith.*

*Elizabeth Smith.*

"We whose names are hereunto subscribed (being present among others) at the solemnization of the above marriage, and subscription, in the manner aforesaid, as witnesses thereunto, have also to these presents subscribed our names, the day and year above written.

Samuel Harrison.	John Alvey.	William Kendrick.
Thomas Hutchinson.	Nathaniel Pickering.	John Whyatt.
Abraham Booth.	Henry Morley.	Samuel Deacon.
Ralph Burrows.	Jos. Donisthorpe, Jun.	Joseph Donisthorpe.
Joseph Fellows.	Robert Gregory.	Thomas Robinson.
Robert Cheslyn.	Thomas Thomson.	Thomas Toone.
James Mitchell.	Joseph Hollingworth.	Robert Brown.
		William Kap."

The marriage engagement of Mr. and Mrs. Smith, appears to have been entered into on the 20th day of August, 1753. The Marriage Act commenced operations from the 25th day of March, 1754. Had this statute, however, never been enacted, their covenant, it is presumed, it would still have been invalid (so far at least as the civil privileges of the parties were concerned) according to the case of Haydon and Gould, determined in the 9th year of the reign of Queen Anne. There it appeared that Haydon and Rebecca his wife, being Sabbatarians, were married by one of their ministers in a sabbatarian congregation, the form in the prayer book was used, except the ceremony of the ring; they lived together as husband and wife for seven years, and then Rebecca died. The court held the marriage to be void, and administration of Rebecca's effects was granted by the ecclesiastical court to her next of kin in preference to her reputed husband. And it was observed, that if the same advantages attended marriages, solemnized by Dissenters, as those celebrated by the Established Church, there would then be no occasion for licence or banns, for giving security that there were no legal impediments, but every one who should get himself introduced into a Dissenting Congregation might do what was right in his own eyes. *Sidhold's Reports, Page 119.*

These instances may be sufficient to show, that Mr. Beverley has been too hasty in his assertions on this subject. Your correspondent wishes he could say as much, respecting his animadversions on the deputies to America. For his castigation of the Wesleyan Missionaries to South Africa, for countenancing (in the affair of the Caffre war,) one of the most flagitious acts of consummate villany, robbery, and murder, that has been heard of in modern times, he is entitled to the thanks of all who duly estimate the eternal principles of Justice, Mercy and Piety.

I am, Sir, Your's respectfully, AN EPISCOPALIAN.

## SOME CAUSES OF THE LIMITED SUCCESS OF CONGREGATIONAL CHURCHES.\*

THOSE who know the dissenting body must be aware that there are wide districts in which the smallness of our congregations excites much surprise and regret. Unhappily some who murmur at the evil do nothing to remove it, and certainly if all who make the voice of complaint to be heard, would do what they could to mend our affairs, they would soon put on a better aspect. Most unfortunately these complaints are carried to quarters where, instead of doing good, they rather operate to increase the evil. A laborious and faithful pastor is frequently enfeebled and cast down by the comments of his desponding hearers upon their "thin congregations"—sufficiently distressing without these notes of admiration. The effect is that he goes through his work with a heavy heart. His depression precludes the possibility of animation in the pulpit. Those of the public who steal in to hear him are sensible of a dulness about the service which repels further approaches; and at length neighbouring churches hear of a separation, or what is worse, an acknowledgment of its necessity without the means of its being honourably effected. One of the main causes for this unhappy condition of affairs was, that the people forgot one of their first duties to their pastor, viz. to "*encourage him*." So long as he remained faithful, it was theirs to have smoothed every disappointment, and gilded the scene around him with whatever was possible of pleasantness and hope. Had he neglected any thing undoubtedly conducive to usefulness it should have been kindly named; but it is a cruel thoughtlessness for one and another to be ever communicating to him their chagrin, and relieving their dissatisfaction by pouring it into a heart already sufficiently oppressed.

There are other ways of misdirecting these complaints; as when they are obtruded on persons belonging to other denominations of Christians, or of the same body in other towns. In the former case, inferences are most naturally, though perhaps silently, drawn in favour of systems which we believe to be unscriptural; and in the latter a similar dissatisfaction is spread through previously sound parts of the denomination. By both means a notion gets currency, in certain districts, that Independency is declining, and that to join it is to embark in a sinking cause. It is obvious that a system so represented cannot have a due share of public interest and favour. The maxim of the world is, to favour the prosperous, and to side with the strong.

Dissatisfaction is in some districts awakened against the ministry amongst us, because it appears less attractive than that of the Clergy or Methodists. But have we forgotten that there are reasons for the popularity of these bodies, altogether independent of the talent with which their respective pulpits may be occupied? And assuming

\* Without pledging himself to an approval of every statement in the following paper, the Editor thinks it expedient to bring it under the notice of his readers.

that we have the better of both Churchmen and Methodists in argument, what does this avail with the unthinking multitude? The inducements men are generally in a condition to appreciate are almost entirely on the side of these rival systems. It sufficiently influences the generality that the Church is the religion of their forefathers. It suffices the proud and worldly that it is a government institution, patronized by all the title and fashion, and the larger part of the respectability and wealth of the country. The imposing structures that mark its dominion over the land, the pomp and ceremony of its worship, the absence of any inconvenient scrutiny into the character of its communicants, tell most powerfully with all who think godliness a form, and as such too trivial to merit a sacrifice of interest or ease. Go to church, and the world will commend your prudence. It is not supposed you have troubled yourself further than to obey the law, and follow the fashion. This is the *ne quid nimis*. Here "the offence of the cross" ceases. And now between this institution, which has struck its roots so deeply into the soil of prejudice and of interest, what competition for public favour can be maintained by some humble meeting-house, scarcely perhaps a generation old, probably in debt, bearing in part the character of a private edifice, and reputed to be the property of certain families, who have taken an odd fancy of worshipping apart from the community? Let us suppose that a churchman enters the building. He is struck, perhaps, with the talents of the preacher; he is compelled to respect the men who appear to be its leading supporters; but may not the service appear to him meagre and unimpressive? The awe with which he has been impressed beneath the aisles of his old parish church is wanting—there is no organ—the preacher appears in an every day dress—the congregation submit to no uniformity of worshipping posture—and it chances perhaps that some worthy veteran Noncon. walks in, bearing his testimony against the notion of consecrated walls, by wearing his hat till he is within his pew—or some younger and less excusable practitioner in the art of making all things common, asserts the liberty of vehement coughing and similar indecours.

The rational Independent knows, indeed, that the faults of dissenting worship are trivial compared with its advantages; still more so, weighed against the serious exceptions we take against the liturgical service of the church. But we must not expect our Churchman to view these little matters as indulgently as if he knew the great principles for which we contend. He has not read Graham, or Conder, or Scales, or Redford, or James on Dissent. The case must be viewed as in the absence of any knowledge of these excellent writers, or even a disposition to consult them. And instead of censuring his preference for his own modes of worship, might we not do well to inquire, whether a more reverent and dignified style of service might not be advantageously studied by some of our congregations? Is it scriptural to shock men's prejudices needlessly? Devoted to apostolic models, have we gone as far as we lawfully might, in becoming to the Jew, as a Jew, and to them that are under the law, as under the law? Or in point of strict obligation, have we obeyed the command, that all things be done decently and in order?

But, in certain districts, we meet with the question why the Wesleyans so much outnumber the Independents. Are not they dissenters as well as we? Practically no doubt they are. Whatever be their professions, in fact none are more complete separatists, or more thorough nonconformists. Should Wesleyanism spread to its mind, where were the Church? And are not their modes even more repugnant to Church tastes and prejudices than ours? Why then their superior numbers? Let the Independent, whom this circumstance tempts to blame his minister, or to suspect his chapel of lying under some unaccountable fatality, reflect how far that body and ourselves are from standing on equal ground. The Wesleyans have escaped (in certain districts, where dissent is accounted a crime) an inconceivable amount of odium, by disclaiming the principle, while they practically enjoy all the benefits of separation. Their adherents are supposed to be moved by simple preference of the one system over the other, not the conviction that the one is right, and the other wrong; whereas to profess Independency is to take a decided and a bold stand upon a great public question, obscured by the most stubborn prejudices, and perplexed with the most complicated interests, known to us as a nation.

Have we forgotten also that Calvinism, as it has been generally misunderstood, is, to human nature, as vinegar upon nitre? That dark, distorted image, conceived of by the popular mind, under the name of Calvinism, forms, be it remembered, one of the most invariable associates in the public eye. Our decided stand upon this question has fixed upon us one of our most conspicuous denominational badges. What wonder, then, that we make our way slowly? We work onwards by dint of truth alone, obstructed at every step by the hydra of prejudice. It would be wrong to suspect our worthy ministers of even an apparent hesitation about the salvation of infants, or the least reserve in inviting sinners: but we know, to our cost, that our fathers have eaten sour grapes; for their incaution we lie under the galling imputation of restricting infinite mercy; and there are some who take care we shall do full penance before the imputation is removed.

Let us see, also, how the constitution of Wesleyanism is formed to attract numbers. Its constant change of ministers—its easy membership—the prehensile influence of its class meetings—its astonishing multiplication of offices, adapted to confer importance, and diffuse partizanship—the unity of its government, by which the defalcation of particular individuals in places is corrected or compensated—constitute it a more *taking* and a more *thriving* system than Independency. The stated ministry amongst us sacrifices attraction to the superior purposes of edification; our church rules are formed to secure purity, not numbers; we have no class meetings, and unhappily have not discovered a substitute for them; our offices are few, and generally for life; and as a people, we make but slow approaches to any efficient incorporation. With all these facts in view, must we not expect to hold an inferior place, till at least there shall be a greater disposition in the public to weigh the merits of all existing systems in the balances of the sanctuary?

The writer (in whose neighbourhood the popularity of the Wesleyans is peculiarly striking) would add a word or two on a more serious topic than any yet noticed. He is persuaded that Methodism is a favourite with the public, for its stirring and adventurous zeal. It would seem, that even the most boisterous and disorderly revival meetings, awoken in the popular mind more of admiration than disgust. There is a general impression through the common people of this country, that they are in spiritual danger; and, like shipwrecked men, they think the best of those who seem to strive hardest for their rescue. A man who has jested a thousand times about methodist conversions, if his conscience be touched, will run to this body, in preference to any other, to be encouraged, and borne onwards to a state of spiritual safety. Should not we Independents do better, had we a few "new-measure men?" (to adopt a well-understood phrase.) Are not the choicest efforts of our best and greatest preachers directed rather to the exalting and refining of religious excitement than to its diffusion? Are not our most deeply affecting services prepared for them that have already "believed through grace," rather than for dead professors and careless worldlings? Is not too much provision made for spiritual luxury, too little for spiritual want?

To pursue this topic were easy, but it is in some measure foreign to the design of this paper. If the writer has expressed himself strongly, he hopes this will not defeat his purpose, which was, with all deference, to suggest objects of enquiry to abler minds. There are other causes for the feebleness of certain dissenting interests, on which some remarks may be offered on a future occasion. Meanwhile, let us enter a caveat against excessive and unreasonable murmurings, especially when they lead to hasty and sweeping charges against our ministry. A want of effort would be blameable; but, after due exertions have been used, a want of success calls for submission to the Sovereign Disposer. It is no where promised that the increase shall be exactly proportioned to our labour; it is enough that our labour shall not be wholly in vain.

C.

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THE CROSS. A SONNET.

"Being justified by faith, we have peace with God through our Lord Jesus Christ."  
Romans v. 1.

The peace of God! Oh boon beyond all price!  
A blood-besprinkled conscience; never known  
By those who fondly dream they can atone  
For sins untold, by aught of man's device:  
By costly rites or bloody sacrifice,  
Long pilgrimage, lean fast, or vigils lone,  
The torturing scourge, or hermit's couch of stone.  
ONE CROSS alone can lead to Paradise.  
The servile rites of ignorance and fear,  
Reluctant worship of a heart estranged,  
That leave the stubborn nature still unchanged,  
Change not his law, nor turn aside his rod.  
But to the mercy-seat thro' Christ draw near,  
And, justified by faith, thou shalt have peace with God.

*Josiah Conder's Choir and Oratory.*



## DR. J. P. SMITH AND HIS CO-TRUSTEES ON THE REGIUM DONUM.

(To the Editor.)

MY DEAR SIR,—I request the insertion in your valuable Magazine, of the accompanying "Brief Statement," being assured that your justice and kindness will readily grant the request. Permit also two or three remarks upon the first article in the last number,—"Historical Notes on the Regium Donum," &c.

P. 142. I am not aware of any *boasting of the accuracy of our accounts*, but I have no doubt, that, whatever assertions may be referred to, they apply to the present Trustees and their immediate predecessors. Not being the senior Trustee, I have no knowledge of the extent backwards to which our documents go, but I exceedingly fear, that our boundary is the restoring of a fair course of administration, under the Fox and Grenville [not *Granville*, as in p. 160] ministry. I fear that we have no records of the earlier proceedings. You may think this an extraordinary acknowledgment, but I cannot apply to my senior colleague without too much trouble and loss of time.

The extracts which you have given from some old and scarce pamphlets, contain, I have little doubt, very unjust and calumnious representations; and I do not think that Dr. Thomas Rees's "Sketch of the History of the Regium Donum" is fairly treated.

P. 156. The gentlemen here mentioned as "the late Dr. Morgan," was not the person evidently meant by the writer of the "Historical Notes," the late Rev. Dr. Thomas Morgan, the librarian of Red Cross Street, but William Morgan, Esq., the nephew of Dr. Price, and Actuary to the Equitable Assurance Society.

P. 160. "Secrecy and management." Much to be lamented and greatly blameable as were some of the proceedings detailed in the "Historical Notes;"—very partially and unjustly, I cannot but apprehend. I am thankful to you for exonerating the present Trustees from even a suspicion of any conduct inconsistent with integrity and independence. As to the expectation on the part of the king's ministers of any thing like a *quid pro quo*, I am persuaded that there is not the shadow of a ground for such an insinuation. During the twenty-two years that I have been a Trustee, I am confident that nothing, directly or indirectly, has ever occurred to indicate any expectation from any ministry of any sort or degree of attachment, service, or compliance. The insinuation is utterly contrary to truth.

P. 161. The interview of two of the Trustees with Sir Robert Peel, when he was Prime Minister, was only a private conversation, which ought never to have been dragged into newspaper discussions; and there was not the smallest reason for supposing that Sir Robert sent for those two persons because they were Trustees of the Parliamentary grant. Indeed, I have good reason for believing that the matter originated in a *perfectly different* manner. The object was solely to discuss the project of a Marriage Bill; and not the most distant hint was given of a wish or expectation on the part of

the Premier. No man could have conducted a conversation in a more frank and honourable manner than he did.

I am, my dear Sir, your's faithfully,

J. PYE SMITH.

Homerton, March 15, 1837.

*Brief Statement of the Regium Donum and Parliamentary Grant to poor  
Dissenting Ministers by the Trustees.*

The subject of the *Regium Donum* and *Parliamentary Grant* to the poor Dissenting Ministers of England and Wales, has engaged a considerable share of the attention of the Dissenters, in their late proceedings relative to the assertion of their principles and the redress of their grievances. By some persons this grant has been denounced as one of the evils of which the Dissenters have a right to complain, the reception of which they have pronounced to be "inexpedient and improper," and the immediate discontinuance of which they have thought a fit object for Memorial or Petition to the Government and the Legislature.

Under a full conviction that the strong feeling of disapprobation which has been thus manifested against the grant is altogether founded in ignorance or misapprehension of its true character, we deem it to be due to the sovereigns who have successively bestowed this mark of the royal favour, to the Parliament which has for some time past continued it on behalf of the crown, and to the distributors who have had the honour of acting during so long a period as the almoners of the royal bounty to their necessitous brethren, to endeavour to rectify the prevalent mistakes by submitting to the consideration of the dissenting public a brief statement of the origin and nature of this fund.

For the only authentic account of its origin we are indebted to Dr. Edmund Calamy, who was a contemporary of its benevolent royal founder, and one of the first-appointed Trustees. In the "Memoirs" of his "Life and Times" lately published, (Vol. II. pp. 465—467,) under the year 1723, he writes as follows:

"About this time His Majesty [George I.] was pleased in a private way to give the Dissenters a considerable taste of his royal bounty and kind regard to them by an annual allowance. The first motion for it was made by Mr. Daniel Burgess, who had for some time been Secretary to the Princess of Wales. He, of his own head, and out of good will to those among whom he had had his education, moved for something of that kind to the Lord Viscount Townshend, who readily fell in with it, and afterwards discoursed his brother Walpole about it, who also concurred. Upon its being mentioned to the King, he was very free to it, and soon ordered £500 to be paid out of the Treasury for the use and behoof of poor widows of Dissenting Ministers. And some time after £500 was, upon application made on that behalf, ordered to be paid each half year for the assisting either Ministers or their Widows that wanted help, or to be applied to any such uses as the distributors thought to be most for their interest.\* An order was each half year obtained by Mr. Burgess, payable to Mr. Ellis, a surgeon: and when Mr. Burgess received it, he paid it to the following persons, viz. Mr. William Tong, Mr. Jeremy Smith, Mr. Merril, of Hampstead, Mr. Thomas Reynolds, Mr. Matthew Clarke, Dr. Joshua Oldfield, Mr. John Evans, Mr. William Harris, and myself; and as any of these persons died, the survivors chose another in his room."

From this simple statement it clearly appears that, when first made, the

\* It is not certain whether the antecedent to the words "their interest" be the "Ministers" and "Widows" of Dissenting Ministers, or "the Distributors:" if the latter, it is unquestionable that Dr. Calamy intended "their interest" only in the sense of their being representatives of, and agents for, necessitous "Ministers or their Widows."

grant was one of pure charity, designed for the relief of the poor Widows of Dissenting Ministers. The same compassionate feeling which dictated the first act of royal beneficence, prompted, shortly afterwards, the augmentation of the grant and the extension of its benefits to poor Dissenting Ministers.\*

There is not to be discovered in this transaction the slightest trace of any political feeling or purpose. No conditions were imposed on the part of the Crown when the money was paid, nor were any stipulations entered into by the trustees and the recipients, which virtually pledged them to the support of the political principles and measures of the existing Administration. The Prime Minister did not even reserve to himself a voice in the appointment of the distributors, to secure their subserviency. They were originally chosen without his interference, and the vacancies which have since occurred have been successively filled by the survivors at their own discretion; the appointment being, however, always made in reference to the age, character, public and official station, or generally acknowledged usefulness in the several denominations, of the Ministers chosen into the Trust.

The Trustees have never, in any part of their public conduct, evinced a disposition to truckle to the Minister of State for the time being. In seasons of political excitement, they have not only asserted their independence, but have never scrupled to oppose existing administrations when they have judged their measures to be injurious to the Protestant Dissenters, or inimical to the public good. They fearlessly challenge the world to point out a single instance in which their charge as dispensers of the royal bounty has weakened their attachment to their principles as Nonconformists, or cooled the ardour of their zeal in the cause of civil and religious freedom. They have from the first stood in the foremost ranks of those who have laboured to remove the unjust restrictions imposed upon Protestant Dissenters, and to obtain the enlargement of their liberties.†

The distributors repel the insinuation that in undertaking the charge of this charitable grant from the Crown and the Parliament, they are acting in violation of any acknowledged principle of dissent. In their estimation, it is in no way opposed to the doctrine which they hold as firmly as any of their brethren, and for which most of them have in their public character pleaded as zealously, at least, as any ministers of the three denominations, that Christianity should be supported by the free-will offerings of its professors. The grant is not an endowment to congregations, nor even an annuity to ministers. It is apportioned to the relief of the necessitous, as cases of necessity arise. In many instances, it is given to such as from old age and infirmity have retired from the pastoral office. It is, therefore, essentially different from a grant of the State for directly religious uses. And the distributors maintain, on historic grounds, that this bounty of the Sovereign is in no respect a fund created by the compulsory taxation of the people for the maintenance of any system of christian worship.

Formerly the kings of England, on their accession to the throne, became

\* When or why the grant was at length confined to "Ministers," the present Distributors have no means of ascertaining. They received their trust with this long-established limitation. It appears to them probable that this alteration in the objects of the Royal Bounty, was made upon the establishment, a century ago, of "The Widows' Fund," a noble monument of the liberality of the "Three Denominations," raised principally by the zealous and generous exertions of Ministers associated in the distribution of the Royal Charity.

† In the only case from the foundation of the grant in which political feelings disturbed the purity of its distribution, the body of the distributors threw up their appointment; nor would they resume it until, on a change of administration, it was acknowledged that the office was one of mere charity, and neither a reward of *past*, nor a pledge of *future* adherence to the Ministers of the Crown. The case alluded to was in the feverish crisis of the first French revolution.

possessed of large hereditary revenues, out of which were defrayed the expenses of the Royal Establishment, a great part of the charges of the executive government, and such charitable donations, whether of a temporary or a permanent nature, as the Sovereign might deem it proper to bestow. From this personal fund was paid, during the reigns of George I. and George II., the Royal Grant to poor Dissenting Ministers. On the accession of George III., it was thought advisable to substitute for these hereditary revenues a fixed annual sum, equivalent to them in amount, which obtained the technical name of the Civil List. The charges which had been usually defrayed out of the rents and profits of the royal demesnes, including the grant to Dissenting Ministers, and other permanent charities, were now paid out of the new fund. In 1804, some alterations were made in the Civil List itself. Owing to heavy war expenses, and other causes, it was found inadequate to all the purposes for which it had been designed, and the Parliament, on the application of the then Chancellor of the Exchequer, voted an annual addition to it of 60,000*l.* In order, however, to simplify the public accounts, and to prevent the Civil List falling into arrear, it was at the same time settled to take from it certain payments, to the amount of 135,000*l.* per annum, and to provide for them separately by an annual vote of the House of Commons. Among the permanent charges thus transferred were certain royal charities, including the bounty to the poor French Refugee Clergy and Laity, and to the Dissenting Ministers of England and Wales. By this change the *Regium Donum* became a *Parliamentary grant*. Its character was not, however, changed. The Parliament became, in fact, the king's almoner, and pledged its faith to continue the royal charities, which were considered as permanent charges on the crown estates. Nor did the Parliament enter into this compact without securing ample means to fulfil it. When called upon to add the large sum of 60,000*l.* per annum to the Civil List, it was stated by the Chancellor of the Exchequer, that so favourable to the country had been the bargain for the crown-lands, that after making up the full amount of the Civil List with this increase, and defraying all the expenses chargeable upon it, there would remain a considerable balance in favour of the nation, to be appropriated to the public service.

From these facts it is apparent that the *Regium Donum*, or *Parliamentary Grant*, is not derived from the compulsory taxation of the people. And in this view of the case, the Dissenters have no cause to complain of this grant as a forced contribution to support religion. To attempt, under a mistaken notion of its nature and purpose, to procure its discontinuance, is therefore, as unjust as, if the attempt were to succeed, it would be injurious to the least protected and a most deserving portion of the Dissenting Ministry. If any necessitous Dissenting Minister have conscientious objections to participate in the benefit of this charity, he will do well to refuse it; and none will be more ready to respect and honour his scruples of conscience, however unfounded, than the distributors themselves. But those who on speculative principles raise an objection to the grant, act as the distributors must be allowed to think, neither wisely nor charitably in seeking to deprive a large and numerous class of Christian Ministers, whose independence and uprightness none will or can call in question, of pecuniary supplies, which, though small in amount, are of importance to the comfort of themselves and their families, and on the expected continuance of which their habits and plans of life may be in some degree calculated. The privations and sufferings of many of these servants of the churches are little known to the Christian public. From a virtuous delicacy, and from regard to the dignity of their sacred profession, they shrink from proclaiming their necessities to the world, and submitting them to be canvassed by large bodies of men, although associated for charitable purposes. The portion of the royal bounty unostentatiously bestowed upon such meritorious labourers in the gospel, (whether still engaged in public duties, or laid aside by the hand of Divine Providence,) is the more acceptable and efficacious, on account of the honourable confidence which they know by experience they can place in the distributors.

Whatever may be pleaded in the excitement of debate, it is plain that no adequate substitute (with regard not so much to its amount, as to the impartiality of its apportionment) could be raised by the Dissenters, for the Royal or Parliamentary Grant; which, as it has been unconditionally, graciously and generously given, it would be perverse and ungrateful to refuse. The Distributors, in the spirit, as they conceive, of this munificence of the Crown, have ever dispensed it amongst Ministers of the Three Denominations, and other Protestant Dissenting Ministers not falling strictly under this description, but recommended by both their necessity and their character, without any stipulations, political or theological, expressed or implied. They have received the Royal Bounty as a simple Charity, designed to express the sense which the august Family now upon the Throne of these Realms, is pleased to entertain of the zeal and exertions of the Protestant Dissenters of the earlier part of the last century, on behalf of its accession to the British Crown. They have always contemplated the grant as having reference to the past and not to the future, and as laying no obligation whatever either upon them or the recipients, with regard to their faith or worship, or the exercise of civil franchises and political duties. They feel it to be an honour to be selected as the almoners of a great and disinterested charity. They look back with satisfaction to all their regularly appointed predecessors in the Royal Trust,—men of high name for learning, talents, character, independence, and distinguished usefulness in their several denominations. Differing widely in religious sentiments, and never concealing the difference, they take pleasure in acting together in the discharge of a charitable trust. They affect no secrecy; they fear no publicity: although they judge that it would be a violation of the delicacy and respect due to virtuous poverty, to proclaim the names of the recipients, unless they should be called upon to do so by the Legislature or the Government, the only authorities to which in this case they can bow. Their own names are given to the world as a pledge for the uprightness of the distribution. Unmoved by misrepresentation and clamour, they will continue to exercise this trust for the benefit of their needy brethren, as long as it shall seem fit to his Majesty's Government and the Commons' House of Parliament to fulfil the generous design and intent of the successive Princes of the House of Brunswick. Personal interest in the distribution they have none. They dare to appeal to the Searcher of Hearts in testimony of their invariable purpose and endeavour to preserve the Charity in its simplicity and purity, to dispense it with impartiality, and to make it as serviceable as possible to their brethren, suffering amidst, or after, useful labours, under the trials of adversity. They cannot bring themselves to fear that a grant which has been generously made, and faithfully administered, and which has proved itself, under the Divine Blessing, an occasion of joy and gratitude to hundreds of Christian teachers, whose earthly lot has been one continued scene of privation and hardship, will under any pretence be withheld; but should this be the unhappy result of the interference of certain Dissenters, they must ever lament the injury thus done to a numerous class of indigent Ministers of the Gospel,—the blow being the more felt because inflicted by the hand that should have been extended for protection;—and will fervently pray that He whose Providence is over all, and is especially engaged towards them that devote their lives to his glory, may open other sources for the relief of these his servants, not indeed more pure but better guarded against the fluctuation and even caprice of public opinion.

JOHN HUMPHRYS, LL. D.

JOHN CLAYTON, A. M.

JOHN PYE SMITH, D. D.

GEORGE PRITCHARD.

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W. H. MURCH.

F. A. COX, D. D., LL. D.

THOMAS MADGE.

ROBERT ASPLAND.

\* \* The Editor will only remark, that the preceding "Statement," although bearing the date of March 10, 1837, is substantially the same as was published by the Trustees in 1834. How far it meets the representations of the article in the last Magazine, he leaves it with the public to determine.

## R E V I E W.

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*A Discourse on Natural Theology, showing the Nature of the Evidence and the Advantages of the Study. By Henry Lord Brougham. London: Knight.*

*Paley's Natural Theology, with Illustrative Notes, by Henry Lord Brougham and Sir Charles Bell; to which are added, Supplementary Dissertations, by Sir C. Bell. 2 vols. London: Knight.*

*Natural Theology considered, with Reference to Lord Brougham's Discourse on that Subject. By Thomas Turton, D. D., Cambridge.*

THE above is unquestionably the most valuable edition of Paley's delightful work, which has hitherto been given to the public. In addition to Lord Brougham's valuable Introductory Discourse, of which we shall speak presently, there is a large body of illustrative notes by his lordship and the eminent physiologist Sir Charles Bell, to which are added some highly valuable supplementary dissertations of the latter. The work is also enriched by some botanical notes by Professor Lindley, of the London University, and by some entomological notes by Mr. Waterhouse, Curator of the Zoological Museum of London.

The impressiveness with which the arguments of natural theology may be exhibited, must in a great measure depend on the *progress* of physical science; in other words, those arguments will be more impressive,—the more exquisite, complicated, and elaborate the proofs of design which may be adduced. Now, as science, in her progress, is continually accumulating fresh materials, it becomes necessary from time to time at least to make *additions* to works on natural theology; that is to say, such works (if they are to be read at all, and when will Paley's cease to be read?) must be *brought up* to the existing state of science. This has been done for Paley's work by the above-mentioned distinguished writers. It is impossible to conceive any thing more in harmony and keeping, not only with Paley's design, but with his very style and manner, than very many of the notes and a large portion of the supplementary dissertations. Lord Brougham and Sir Charles Bell are both of them distinguished in a high degree by many of those qualities of mind which so strongly stamped the mind of Paley. They both resemble him in their command of simple and vigorous English; in their power of homely and familiar illustration; in their rare talent of clearly and simply expounding the most intricate contrivances of nature, and the most complicated pieces of mechanism. Lord Brougham's versatile mind, indeed, can adapt his style to any subject; but, it must be confessed, that the qualities we have mentioned seem the most appropriate and natural to him. We must also state, that the work



is illustrated throughout by a great variety of admirably executed engravings on wood, without which, indeed, the most admirable powers of description cannot always succeed in conveying to the reader's mind a sufficiently precise idea of these subjects. The want of such engravings was early felt in Paley's work, and it is not many years since the attempt was first made to supply that want. The present edition leaves nothing to be desired on that head.

Lord Brougham's Introductory Discourse is not, he tells us, "a treatise on natural theology; it has not for its design an exposition of the doctrines whereof natural theology consists. But its object is, *first*, to explain the *nature* of the evidence upon which it rests—to show that it is a science, the truths of which are discovered by *induction*, like the truths of natural and moral philosophy; and, *secondly*, to explain the advantages attending the study."

In accomplishing these objects, Lord Brougham has done much to entitle himself to the gratitude of all who desire to see the fundamental truths of natural theology, or rather of all religion vindicated from the assaults of infidelity. Nay, he has incidentally done considerable service to the evidences of Christianity by the manner in which he has demolished Hume's celebrated argument, or rather sophism, against the credibility of miracles. It is true that the arguments on which his lordship principally insists have been insisted on before, although it must be confessed he has put them with a clearness and force which none but Paley and Campbell have approached. Some of his arguments and illustrations, moreover, are new and valuable.

The first part of his lordship's work, we mean that "on the *Nature of the Science of Natural Theology*" and its evidences, has often been complained of for its obscurity, and from this charge we cannot wholly vindicate it. It is, no doubt, difficult always to ascertain the exact design of the noble and learned writer; he has not, we think, sufficiently borne that design in mind in the ardour with which he has pursued the discussion of some of the subordinate topics involved in it, or always succeeded in clearly explaining his meaning. At the same time, as we shall presently attempt to show, we think that by a comparison of passages and the general strain of the discourse, his lordship's meaning becomes sufficiently intelligible to any attentive and candid reader. That there is some obscurity in expression, however, we admit. Thus, for example, he states that it is his design to show that natural theology "is a science, the truths of which are discovered by induction, like the truths of natural and moral philosophy—that it is a branch of science partaking of the nature of each of those great divisions of human knowledge, and not merely closely allied to them both." He also says, subsequently, "the two inquiries,—that into the nature and constitution of the universe, and that into the evidence of design which it displays,—are not only closely allied one to the other, but are to a very considerable extent identical. The two paths of investigation for a great part of the way completely coincide." Now Dr. Turton complains loudly of the obscurity of these statements, and from the fault of obscurity, as we have already stated, we do not think they are alto-



gether free. But Dr. Turton alleges, that "in all this there is an unsteadiness of view, which causes much embarrassment." That there is some obscurity of expression we have already admitted; but that there is any real "unsteadiness of view," we think, demands proof; that proof is but indifferently furnished by the fact that Dr. Turton himself manifestly shows that he has caught Lord Brougham's meaning, especially in that part of his work in which he endeavours (in our opinion successfully) to repel his lordship's too sweeping assertion, that Paley does not "even *advert* to the argument upon which the inference of design must of necessity rest."

But though we cannot say, that Lord Brougham has always clearly explained his design in the First Part, we again affirm that it is in our opinion intelligible to every attentive and candid reader. That design is of vast importance. It is to show the nature of the *principle* on which we argue generally, that the appearances of contrivance and design in any objects indicate an intelligent author; and that the establishment of this principle (which is the foundation stone of Natural Theology,) is as much matter of *induction* as is our knowledge of these appearances of contrivance and design. The mutual relations of objects, the *fact* of adjustment and adaptation of one thing to another, are all that physical and mental science busy themselves with. Here they stop. Now though Natural Theology investigates such facts too, (and as Lord Brougham expresses it, is so far "identical," or "for a great part of the way completely coincides" with physical and moral science,) yet it goes one step further; it proves that such facts of adaptation, such appearances of contrivances are to be accounted for only by referring them to an intelligent author, *and the propriety of this reference he affirms is to be proved only by the same inductive process, as that by which the facts themselves are proved.* The matter may be familiarly illustrated by supposing a reader of Paley, admitting all the *instances* of adaptation, which are so copiously detailed and so beautifully illustrated in his deeply interesting work; but denying that they originated with an intelligent author. Such, we apprehend, would be the ground taken by most sceptics in our own day; for as Lord Brougham justly remarks, the *fact* of wondrous adaptation of one thing to another, is in our time rarely denied. Now how is this difficulty to be met? Lord Brougham argues that the inference of design is itself founded on induction; that having in innumerable instances *seen mind*, the human mind, *exerting itself* in the same adaptations of means to ends, in the invention of an almost infinite variety of contrivances, and having *never* seen any such adaptations apart from the exercise of intelligence, we naturally conclude that the infinitely varied, exquisite, and complicated proofs of such adaptation with which the universe abounds, must themselves also have been the product of an all-presiding intelligence. It is in fact the very same argument which Dr. Chalmers has recently treated with so much force and copiousness, we might say, with so much *redundance* of illustration in the first volume of the new edition of his works.

In illustrating "the nature of the science and its evidences,"

Lord Brougham enters fully into some topics which in his opinion have been more cursorily touched upon, than they ought to have been, by previous writers on Natural Theology. He enlarges more especially on the proofs of design displayed in the mental constitution of man, and on the arguments for the soul's immateriality and immortality. Many of his arguments on these subjects are new and striking, and some of them as sound and conclusive as they are novel and ingenious. Some of his speculations with respect to dreams, and one or two new arguments he has adduced in refutation of materialism, by no means satisfy us; but our limited space warns us not to enter upon these tempting, though extensive and important themes. Whatever deductions may be made on such points, there is no competent judge who will not admit that Lord Brougham has adduced abundantly enough to overthrow the system of materialism; and when it is considered how prone are the votaries of purely physical science to embrace that shallow theory, we cannot but feel high delight to find his lordship so powerfully combating it.

The principal defect in Lord Brougham's book, is the cursory manner in which he treats what he calls the "Deontological" branch of his subject, or what relates "to the discovery of the will of God and probable intentions with regard to his creatures, their conduct and their duty." He attempts to prove from various arguments, the immortality of man and the tendency of that doctrine to relieve the perplexities and harmonize the incongruities of the present system; he also just touches upon the argument of a future state, as drawn from the inequalities observable in the *present* moral administration of the Deity. But here his lordship's argument on this extensive subject closes. If it be said that he has told us all that *can* be told us, with any tolerable degree of certainty by Natural Theology, what a powerful argument does his lordship's treatise furnish for the necessity of revelation! Of that revelation, we observe with great pleasure, that his lordship always speaks in terms of profound respect.

Upon the whole, whatever obscurity there may be in some of the statements in this volume, and whatever minute inaccuracies in others; though some of the assertions may be considered too sweeping, some of its generalizations too hasty, and some of the remarks on former writers too unqualified, all which we think Dr. Turton has proved;—the work cannot but be regarded, considering the circumstances under which it was composed, as a very extraordinary production of a very extraordinary mind. The greater part was written during the time his lordship held the Great Seal, and amidst all the overwhelming cares and labours of that onerous office. That the book will do much good, especially among a certain class of scientific sceptics, for whose benefit it was principally intended, we have no doubt. Such men are generally, though most unreasonably, prejudiced against any work on such subjects which proceeds from *professional* advocates. Here they have the arguments and convictions of an illustrious layman, equal to any of themselves in genius and knowledge, and superior to them all in eloquence.

We shall now present our readers with a few short extracts from Lord Brougham's work. The first shall be from that part in which he insists on the proofs of design disclosed in the constitution of the human mind, and the whole of which is well worth attentive perusal. The extract is on the effect of *habit*; and we have selected it, because the main illustration is not only so appropriate, but so evidently dictated by the author's own experience. It is from the pen, be it recollected, of the greatest orator of his age.

"The effect of *habit* upon our whole intellectual system deserves to be further considered, though we have already adverted to it. It is a law of our nature that any exertion becomes more easy the more frequently it is repeated. This might have been otherwise: it might have been just the contrary, so that each successive operation should have been more difficult, and it is needless to dwell upon the slowness of our progress, as well as the painfulness of all our exertions, say, rather, the impossibility of our making any advances in learning, which must have been the result of such an intellectual conformation. But the influence of habit upon the exercise of all our faculties is valuable beyond expression. It is indeed the great means of our improvement both intellectual and moral, and it furnishes us with the chief, almost the only, power we possess of making the different faculties of the mind obedient to the will. Whoever has observed the extraordinary feats performed by calculators, orators, rhymers, musicians, nay, by artists of all descriptions, can want no farther proof of the power that man derives from the contrivances by which habits are formed in all mental exertions. The performances of the Italian *Improvisatori*, or maker of poetry off-hand upon any presented subject, and in almost any kind of stanza, are generally cited as the most surprising efforts in this kind. But the power of *extempore speaking* is not less singular, though more frequently displayed, at least in this country. A practised orator will declaim in measured and in various periods—will weave his discourse into one texture—form parenthesis within parenthesis—excite the passions, or move to laughter,—take a turn in his discourse from an accidental interruption, making it the topic of his rhetoric for five minutes to come, and pursuing in like manner the new illustrations to which it gives rise—mould his diction with a view to attain or to show an epigrammatic point, or an alliteration, or a discord; and all this with so much assured reliance on his own powers, and with such perfect ease to himself, that he shall even plan the next sentence while he is pronouncing off-hand the one he is engaged with, adapting each to the other, and shall look forward to the topic which is to follow and fit in the close of the one he is handling to be its introducer; nor shall any auditor be able to discover the least difference between all this and the portion of his speech which he has got by heart, or tell the transition from the one to the other."—p. 62.

Our next extracts are from the "Second Part;" namely, "on the pleasures" which natural theology is calculated to impart. Our readers will agree with us, that they are very beautiful.

"The branch of science which we are here particularly considering differs in no respect from the other departments of philosophy in the kind of gratification which it affords to those who cultivate it. Natural Theology, like the other sciences, whether physical or mental, bestows upon the student the pleasures of contemplation—of generalization; and it bestows this pleasure in an eminent degree. To trace design in the productions and in the operations of nature, or in those of the human understanding, is, in the strict sense of the word, generalization, and consequently produces the same pleasure with the generalizations of physical and psychological science. Every part of the foregoing reasoning, therefore, applies closely and rigorously to the study of Natural Theology. Thus if it is pleasing to find that the properties of two curves so

exceedingly unlike as the ellipse and the hyperbola closely resemble each other, or that appearances so dissimilar as the motion of the moon and the fall of an apple from the tree, are different forms of the same fact, it affords a pleasure of the same kind to discover that the light of the glow-worm and the song of the nightingale, are both provisions of nature for the same end of attracting the animal's mate, and continuing its kind—that the peculiar law of attraction pervading all matter, the magnitude of the heavenly bodies, the planes they move in, and the directions of their courses, are all so contrived as to make their mutual actions, and the countless disturbances thence arising all secure a perpetual stability to the system which no other arrangement could attain. It is a highly pleasing contemplation of the self-same kind with those of the other sciences, to perceive every where design and adaptation—to discover uses even in things apparently the most accidental—to trace this so constantly, that where peradventure we cannot find the purposes of nature, we never for a moment suppose there was none, but only that we have hitherto failed in finding it out—and to arrive at the intimate persuasion that all seeming disorder is harmony—all chance, design—and that nothing is made in vain; nay, things which in our ignorance we had overlooked as unimportant, or even complained of as evils, fill us afterwards with contentment and delight, when we find that they are subservient to the most important and beneficial uses. Thus inflammation and the generation of matter in a wound we find to be the effort which Nature makes to produce new flesh, and effect the cure; the opposite hinges of the valves in the veins and arteries are the means of enabling the blood to circulate; and so of innumerable other arrangements of the animal economy. So, too, there is the highest gratification derived from observing that there is a perfect unity, or, as it has been called, a *personality* in the kind of the contrivances in which the universe abounds; and truly this peculiarity of character, or of manner, as other writers have termed it, affords the same species of pleasure which we derive from contemplating general resemblances in the other sciences.”—p. 182.

“ But it is equally certain that the science derives an interest incomparably greater from the consideration that we ourselves, who cultivate it, are most of all concerned in its truth—that our own highest destinies are involved in the results of the investigation. This, indeed, makes it, beyond all doubt, the most interesting of the sciences, and sheds on the other branches of philosophy an interest beyond that which otherwise belongs to them, rendering them more attractive in proportion as they connect themselves with this grand branch of human knowledge, and are capable of being made subservient to its uses. See only in what contemplations the wisest of men end their most sublime inquiries. Mark where it is that a Newton finally reposes after piercing the thickest veil that envelopes nature—grasping and arresting in their course the most subtle of her elements and the swiftest—traversing the regions of boundless space—exploring worlds beyond the solar way—giving out the law which binds the universe in eternal order! He rests, as by an inevitable necessity, upon the contemplation of the first great First Cause, and holds it his highest glory to have made the evidence of his existence, and the dispensations of his power and of his wisdom, better understood by men.

“ If such are the peculiar pleasures which appertain to this science, it seems to follow that those philosophers are mistaken who would restrict us to a very few demonstrations, to one or two instances of design, as sufficient proofs of the Deity's power and skill in the creation of the world. That one sufficient proof of this kind is, in a certain sense, enough cannot be denied; a single such proof overthrows the dogmas of the atheist, and dispels the doubts of the sceptic; but is it enough to the gratification of the contemplative mind? The great multiplication of proofs undeniably strengthens our positions; nor can we ever affirm respecting the theorems in a science, not of necessary but of contingent truth, that the evidence is sufficiently cogent without variety

and repetition. But, independently altogether of this consideration, the gratification is renewed by each instance of design which we are led to contemplate. Each is different from the other. Each step renews our delight. The finding that at every step we make with one science, and with one object in view, a new proof is added to those before possessed by another science, affords a perpetual source of new interest and fresh enjoyment. This would be true if the science in question were one of an ordinary description. But when we consider what its nature is—how intimately connected with our highest concerns—how immediately and necessarily leading to the religious adoration of the Supreme Being—can we doubt that the perpetually renewed proofs of his power, wisdom and goodness tend to fix and to transport the mind by the constant nourishment thus afforded to feelings of pure and rational devotion? It is, in truth, an exercise at once intellectual and moral, in which the highest faculties of the understanding and the warmest feelings of the heart alike partake, and in which not only without ceasing to be a philosopher the student feels as a man, but in which the more warmly his human feelings are excited, the more philosophically he handles the subject. What delight can be more elevating, more truly worthy of a rational creature's enjoyment, than to feel, wherever we tread the paths of scientific enquiry, new evidences springing up around our footsteps—new traces of divine intelligence and power meeting our eye! We are never alone; at least, like the old Roman, we are never less alone than in our solitude. We walk with the Deity; we commence with the First Cause, who sustains at every instant what the word of his power made.”—p. 193.

Our last extract contains a part of his lordship's refutation of Hume's arguments against miracles. We wish that we could give the whole of it. The illustration with which the extract closes is much the same with the hypothetical case with which Paley concludes his introduction to his Evidences. And yet a certain unprincipled critic on Lord Brougham's book, has represented his lordship as attempting to confute Hume by arguments *totally different* from any of those urged by Paley, and has even attempted to defend Hume's reasoning against that of Lord Brougham; that is, in effect, against Paley! But it is too evident that this writer views every thing through the eyes of party, and would not accept truth itself, except when it happens to be found in his own *clique*. He is one who would evidently rather have Paley in the wrong, than endure the thought of Lord Brougham being in the right; who would rather misrepresent a friend, than allow merit to an enemy.

“But that testimony is capable of making good the proof [of miracles] there seems no doubt. In truth, the degree of excellence and of strength to which testimony may rise seems almost indefinite. There is hardly any cogency which it is not capable by possible supposition of attaining. The endless multiplication of witnesses—the unbounded variety of their habits of thinking, their prejudices, their interests—afford the means of conceiving the force of their testimony augmented *ad infinitum*, because these circumstances afford the means of diminishing indefinitely the chances of their being all mistaken, all misled, or all combining to deceive us. Let any man try to calculate the chances of a thousand persons who come from different quarters, and never saw each other before, and who all vary in their habits, stations, opinions, interests—being mistaken or combining to deceive us, when they give the same account of an event as having happened before their eyes—these chances are many hundreds of thousands to one. And yet we can conceive them multiplied indefinitely; for one hundred thousand such witnesses may all in like manner bear the same testimony; and they may tell us their story within twenty-four hours after the transaction, and in the next parish. And yet, according to Mr. Hume's argument, we are bound to

disbelieve them all, because they speak to a thing contrary to our own experience, and to the accounts which other witnesses had formerly given us of the laws of nature, and which our forefathers had handed down to us as derived from witnesses who lived in the old time before them. It is unnecessary to add that no testimony of the witnesses whom we are supposing to concur in their relation contradicts any testimony of our own senses. If it did, the argument would resemble Archbishop Tillotson's upon the real presence, and our disbelief would be at once warranted."

There has not appeared for many years a work which has called forth so much criticism as Lord Brougham's Discourse on Natural Theology. As we are total strangers to his Lordship, we cannot pretend to say whether this marked attention is gratifying or not; we should think it was so; and that considering the temper in which many of his opponents have assailed him, and the obvious motives by which they are actuated, some of the animadversions of his enemies must have been more gratifying than the praises of his friends. They show at least that they think his influence and his talents far greater than they choose to acknowledge; and if they show at the same time that they hate and slander him, he must reflect that hatred and slander from such men are the highest compliments. They are men whose praise one would not have for all the world.

Amongst such enemies we certainly do not rank Dr. Turton, nor the writers of the articles in the British Critic. These writers are, at least in our judgment, a little captious and hypercritical, yet they have at least not violated the decencies of controversy; they have never descended to vulgar abuse; they have treated with respect throughout, the genius and talent of his Lordship, even when they supposed that genius and talent misdirected; they have not been ridiculous enough to deny his great powers; they have not raked in the offals of political and party controversy to supply them with offensive missiles; they have not questioned the value of many of Lord Brougham's speculations, or the eloquence with which he has sustained them; they have not imputed base and unworthy motives in the teeth of the author's most deliberate declarations; they have not suspected him of the unutterable hypocrisy of concealing under a pretended respect for revelation, an insidious attack upon it; they have not garbled what he has said, nor ascribed to him what he has not said.

But all this and more than all this, some of his opponents have done, in what the British Critic (surely no partial testimony) justly calls "rabid persecutions of his Lordship's book." To increase the baseness of their conduct they have shown in the manner in which they have conducted the attack, and the spirit by which they are animated, that they have been actuated by the meanest party motives; that it is the hatred of a political opponent, and not the love of truth that has so stirred their gall. Indeed, were this not the case, they would have blushed to treat questions of Natural Theology and Metaphysics in the style they have done.

Whatever the defects of Lord Brougham's work, and we by no means contend that it is free from such defects; whatever its occasional obscurity; its minor inaccuracies; its too general and sweeping



statements; one would have thought that the professed friends of religion would have rejoiced in the appearance of a work, which, though they might object to some of its statements, commended to men of science and rank the importance of investigations to which they are often but little inclined; which denounced and confuted those forms of scepticism to which philosophy, falsely so called, is so prone; and which, so far as it touched upon revelation at all, spoke of it with unmingled respect. One would have thought that a pure-minded man would have rejoiced that some scientific sceptic might be induced to read from such a writer what his prejudices (we admit them to be most unjust) would not have suffered him to read from one whom he would have been inclined to set down as a professional and hired advocate. One would have thought that at least no base attempts would be made to fasten a sinister motive upon the writer; that where it was thought he was wrong, the endeavour to rectify him would have been made, if only for the credit of that Christianity which it was the professed object to recommend, in something like the spirit of meekness; and that where it was thought he did not go far enough, the object would have been to allure him to go farther, not to repel him by exhibitions of temper and feeling, which only serve to show that whatever their avowed zeal for Christianity, those who can indulge in them know nothing of its spirit; and which, if they could be supposed fair exhibitions of Christianity at all, would justify Lord Brougham in saying, "I have seen enough of the religion they would recommend to me; for my part let me die a heathen."

The work of Dr. Turton is that of a mind diametrically opposite to that of Lord Brougham; the one is all ardour and rapidity of movement, the other all caution and deliberation;—the one is contented with the general truth of his statements, without sufficiently guarding, limiting, or qualifying them; the other enters into the minutest particulars with microscopic exactness;—the one pays little attention to detail, the other pursues it with the most careful particularity;—the one is distinguished by boldness and comprehensiveness, the other by minuteness and accuracy;—the one is, perhaps, too little disposed to pay attention to what has been said by others, the other perhaps too much.

For instance; Lord Brougham's representations of the sentiments and the opinions of the authors to whom he refers are not always correct; he seems to depend too much on his memory or to speak from a very hasty perusal. In these cases Dr. Turton proceeds by a painful and most exact collection of authorities to set him right. This often gives Dr. Turton the appearance of having achieved a signal triumph, when in reality the triumph is but small; for in a great number of instances, the substantial truth of Lord Brougham's statements is not invalidated, his opponent only shows that they have not been literally exact. For example; Lord Brougham complains that previous writers on Natural Theology have totally neglected the proofs of design which disclose themselves in the constitution of the human mind. Dr. Turton shows that in this respect Lord Brougham is not literally exact; that the ob-



servation is too unqualified, and he adduces a long array of passages to show that previous writers have not *totally* neglected the subject. Still Lord Brougham's representation, with very slight qualification, is correct; since the few meagre and general statements which Dr. Turton adduces from those writers as to the wondrous powers and faculties of the mind, &c. cannot be regarded as at all approaching an adequate discussion on the subject. Again; Lord Brougham affirms that Paley does not even advert to the principle on which the inference from design is founded, Dr. Turton shows that he *does* advert to it, but then it is obvious, from the manner in which Paley has introduced it, that he never thought of its important bearing on the whole argument, and of the prominence which should be given it; since it is not adverted to until quite the close of his work, and is then incidentally treated of in the discussion of another subject.—We had intended to specify several other instances of a like nature, but our limits forbid. Upon the whole, however, we are bound to confess that Dr. Turton, though here and there somewhat too hypercritical, has prosecuted the subject with great fairness. His work may be read with great advantage as a commentary on his lordship's; it qualifies some unguarded statements, and corrects some minute inaccuracies. He has the frankness to admit that there is, in all probability, but little difference between his opinions and those of his noble and learned antagonist, while he fully admits the value of many of his lordship's speculations and arguments, and the great eloquence with which he has defended and illustrated them.

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*Memoir of William Carey, D.D. late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. Jackson and Walford. pp. viii. 630.*

THE life of Dr. Carey is a most interesting page in the volume of divine providence. And it is wise in a creature so feeble as man sometimes to limit his attention to a small portion of that mysterious book. The whole scheme of the government of Jehovah lies beyond his spheres, both of space and duration. And even with reference to a large section of human history, the mind is soon bewildered by the number of the actors, the changes of the scenery, and the complication of the plot. A single character, indeed, in all its relations, will afford objects and lessons fully equal to our contracted and infantile powers. Who, for example, can trace the course of Carey, from his humble stall at Hackleton, to his final station as the Professor at Fort William, and the Translator of the Scriptures for India; who can mark the plan that brought him into contact with Scott and Fuller, and Ryland and Pearce, in Britain; with Buchanan and Ward, and Marshman in India, without recognizing the inimitable hand of God? And when to this view of his individual course, and his immediate connections, we add the influence of his example on the universal church; and, through India, on the heathen world, our

attention is rivetted and our homage secured. "He worketh all things after the counsel of his own will."

The spirit of missions, which had throbbed in the bosoms of apostolic converts, did not long survive the apostacy of the primitive church. It was transformed into the Mahometan zeal of a Clavis, or caricatured by the military prowess of the Teutonic knights. Pagans were discipled at the point of the lance; and the request for baptism was equivalent to a demand for quarter. Nor were the Dominican and Franciscan missionaries guiltless of heathen blood. Xavier and the Jesuits abandoned these barbarities; but their labours were blemished by superstition, by immoralities, by the toleration or the substitution of idolatry, by commercial speculation, by political ambition. Christian preachers, in their garb, were seen monopolizing the trade of heathen lands, or training their rude children to martial discipline. Among Protestants, indeed, the Moravians had awaked, and the slave and the Greenlander had become the trophies of the cross. The Dutch had proclaimed the gospel in Java, Amboyna, Sumatra; the Danes in Malabar. Elliott and Brainerd had taught the red man in his woods. Dr. Coke had set an example of foreign enterprize to the Wesleyan societies. But the mass of the churches, both British and American, were not only indifferent to these noble toils, but in many instances, theoretically opposed to them. Then it was that God lighted up in the heart of Carey a flame that, surviving the blasts of contempt and disappointment, was destined to communicate to other bosoms a kindred warmth, and to kindle a conflagration that promises to encircle and transmute the globe. We may take our station, therefore, on the history of this honoured Christian, and contemplate the receding darkness and the opening day: and we may associate his name with every object of interest, whether terrific or delightful, that the light of modern missions has revealed.

The early years of Dr. Carey's life are simply and honestly described by himself.

"I was born in the village of Paulerspury, in Northamptonshire, August 17, 1761. My education was that which is generally esteemed good in country villages, and my father being schoolmaster, I had some advantages which other children of my age had not. In the first fourteen years of my life I had many advantages of a religious nature, but was wholly unacquainted with the scheme of salvation by Christ. During this time I had many stirrings of mind occasioned by my being often obliged to read books of a religious character; and having been accustomed from my infancy to read the Scriptures, I had a considerable acquaintance therewith, especially with the historical parts. I also have no doubt but the constant reading of the Psalms, Lessons, &c., in the parish church, which I was obliged to attend regularly, tended to furnish my mind with a general scripture knowledge.

"Of real experimental religion I scarcely heard any thing till I was fourteen years of age; nor was the formal attendance upon outward ceremonies, to which I was compelled, the matter of my choice. I chose to read books of science, history, voyages, &c., more than any others. Novels and plays always disgusted me, and I avoided them as much as I did books of religion, and perhaps from the same motive. I was better pleased with romances; and this circumstance made me read Bunyan's *Pilgrim's Progress* with eagerness, though to no purpose.

"My companions were at this time such as could only serve to debase the mind, and lead me into the depths of that gross conduct which prevails among the lower classes in the most neglected villages: so that I had sunk into the most awful profligacy of conduct. I was addicted to swearing, lying, and unchaste conversation; which was heightened by the company of ringers, psalm-singers, foot ball players, the society of a blacksmith's shop, &c. &c.: and though my father laid the strictest injunctions on me to avoid such company, I always found some way to elude his care.

"A very painful disease paved the way for my being brought under the gospel sound. From about seven years of age, I was afflicted with a very painful cutaneous disease, which, though it scarce ever appeared in the form of eruption, yet made the sun's rays insupportable to me. This unfitted me for earning my living by labour in the field, or elsewhere out of doors. My parents were poor, and unable to do much for me; but being much affected with my situation, they with great difficulty put me apprentice to a shoemaker at Hackleton."—pp. 7, 8.

"My master was a strict churchman, and, what I thought, a very moral man. It is true he sometimes drank rather too freely, and generally employed me in carrying out goods on the Lord's-day morning till near church time; but he was an inveterate enemy to lying, a vice to which I was awfully addicted: he also possessed the qualification of commenting upon a fault till I could scarcely endure his reflections, and sometimes actually transgressed the bounds of propriety. A fellow-servant was the son of a dissenter; and though not at that time under religious impressions, yet frequently engaged with me in disputes upon religious subjects, in which my master frequently joined. I was a churchman: had read Jeremy Taylor's Sermons, Spinker's Sick Man Visited, and other books; and had always looked upon dissenters with contempt. I had, moreover, a share of pride sufficient for a thousand times my knowledge: I therefore always scorned to have the worst in an argument, and the last word was assuredly mine. I also made up in positive assertion what was wanting in argument, and generally came off with triumph. But I was often convinced afterwards that, though I had the last word, my antagonist had the better of the argument, and on that account felt a growing uneasiness, and stings of conscience gradually increasing. The frequent comments of my master upon certain parts of my conduct, and other such causes, increased my uneasiness. I wanted something, but had no idea that nothing but an entire change of heart could do me good.

"There was a place of worship and a small body of dissenters in the village; but I never attended it, and thought myself to have enmity enough in my heart to destroy it. As my uneasiness increased, my fellow-servant, who was about this time brought under serious concern for his soul, became more importunate with me. I was furnished by him now and then with a religious book, and my opinions insensibly underwent a change, so that I relished evangelical sentiments more and more, and my inward uneasiness increased.

"Under these circumstances I resolved to attend regularly three churches in the day, and go to a prayer-meeting at the dissenting place of worship in the evening, not doubting but this would produce ease of mind, and make me acceptable to God. I also resolved to leave off lying, swearing, and other sins to which I was addicted, and sometimes when alone I tried to pray; but was at present unacquainted with the wickedness of my heart, and the necessity of a Saviour."—pp. 9—11.

After this period a sermon preached by Mr. Chater, of Olney, seems to have been instrumental in deciding Mr. Carey's adherence to a dissenting form of worship: and under the ministry of this gentleman, Mr. Scott, and other evangelical preachers, his mind was gradually enlightened, and his heart subdued. Hall's "Help

to Zion's Travellers," also, proved exceedingly useful in removing from his path those doctrinal obstacles which commonly impede contemplative inquirers.

At the age of twenty, Mr. Carey married, began occasionally to preach, and ultimately settled at Moulton, where, notwithstanding his efforts, first in a school, and afterwards in his business, his temporal circumstances were painfully contracted. His labours in instructing the young were, however, divinely overruled to foster his missionary zeal. The impressions he had received in early life from the statements of our great circumnavigator, which had been cherished by his reflections on the wrongs of our West Indian slaves, were deepened by the geographical lessons he communicated to his pupils, and finally became absorbing and irresistible. The uncourteous reception of his plans by the elder Mr. Ryland did not damp his ardour; but led him to embody his ideas on missionary topics in his "Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen." His removal to Leicester in 1789 augmented his means of support, and his opportunities for intellectual improvement. It did not, as a similar change has sometimes operated, quench that zeal for distant labours which had been the companion of his poverty.

"Though the church at Leicester was comparatively small, and in much derangement when he succeeded to the pastorate, he nevertheless restored it to order, and much increased the communicants and the attendants upon his ministry. His consistency of deportment both as a Christian and a public character became generally known, and speedily advanced him in the estimation of the inhabitants, as well as that of his immediate religious connections. He enjoyed the intimate friendship of Mr. Robinson, an eminently successful minister in the establishment, the author of 'Scripture Characters,' whom he frequently accompanied in his pastoral visits, from whom he always spoke of himself as deriving much benefit.

"But nothing in his present labours, or in the cheering success with which they were crowned, could divert his mind from the design of a mission to the heathen. By degrees, he succeeded also in exciting the attention of his brother ministers to the same object. By frequent discussion, free interchange of thoughts, accompanied with united importunate prayer, their sentiments assimilated, and their zeal and benevolence were soon provoked into some external demonstration. So early as 1784, a few of these devout servants of God met in association at Nottingham, resolved to set apart an hour on the first Monday evening in every month 'for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world.' Thus commenced the united missionary prayer-meetings, now prevalent through every part of Christendom. No one can calculate the ultimate good to which a single attempt, justly principled, and wisely directed, may lead. Within half a century, some of the most potent and comprehensive agencies that ever influenced the moral world, have originated in the devotions and unpretending efforts of a few individuals, or of a single mind. Thus the design, simple as it was devout, of circulating the volume of inspired truth, entire and without human accompaniment, within a very few years, has multiplied its copies as the 'sands of the sea-shore,' rendered it available to every nation on earth, and placed it within reach of almost every soul of mankind. The projection of the monitorial common sense method of instruction by Joseph Lancaster, has antiquated the stupidities of former ages, and laid open the blessings of a sound elementary education to the whole globe. The pious, and at first almost unaided, labours of Mr. Raikes, to rescue from profaneness the juvenile poor, to imbue them with scriptural knowledge, and train them to

the habits of religious life, have created in every town in Great Britain and America, a fruitful nursery for the church of Christ, and sent forth a living supply of efficient labourers to disseminate the gospel both at home and abroad. The humble attempt of the subject of this memoir, to excite the zeal of his immediate brethren, was not only effectual for the purpose and to the degree he primarily meditated; it was an impulse destined to move, ere long, the whole christian world, and to diffuse an influence which the extremities of the earth should feel, to be perpetuated to the end of time, and the final results of which the light of eternity must develope. The sympathies of every community were shortly awakened, their energies were provoked, and from the period now under review to the present, faithful brethren have been sent forth, charged on errands of mercy, to every region whither the commercial enterprise of this mighty empire has adventured her sails. The simple proposition for devoting a single hour in one evening of every month in prayer for a specific object, has united the aspirations of pious men by myriads through every section of the universal church, and, if maintained with vigour and unaffected unity of spirit, may yet prove the ordained means of bringing down from the 'Father of lights,' and the 'Father of mercies,' those final effusions of his renewing spirit, the grand burden of prophetic and evangelical promise, unspeakably transcendent of any thing yet experienced among men, by which 'the wilderness shall be converted into a fruitful field;' and that which before was deemed fruitful, shall be esteemed a forest. It cannot be too deeply regretted that these special occasions of devotion are frequently, and in many places, very ill attended. Denominational prejudice and local collision are allowed to interrupt the harmony for the promotion of which they were at first instituted; and in some instances to suspend and altogether to dissolve it. Nor need it be disguised, that the improvement derivable from these catholic exercises is often prevented, and the comfort of them marred, by the monotony with which they are conducted, and the wearisome length to which every part of them is carried. The petitions and the phraseology are not sufficiently specific, and closely relevant to the professed object of the meeting; but are fetched promiscuously from the whole circle of devotional topics. The mind, instead of being refreshed, is wearied with the requisite attention; and, before a prayer is concluded, the half of the congregation have resumed their seats. The Wesleyan brethren, in this, as in some other parts of their practical economy, are worthy of imitation. They will engage five or six persons in praying, and sing portions of as many hymns, within the compass of an hour.

"By degrees, Mr. Carey succeeded in bringing his ministerial brethren to sympathize with him in his missionary views. Several opportunities were also offered by their periodical meetings for maturing them into some ultimate and feasible plan of operation. The first of these was at Clipston, in Northamptonshire, in the spring of 1791, when Mr. Fuller and Mr. Sutcliff preached sermons appropriate to such a design. After which sermons, Mr. Carey urged his brethren to form themselves into a Society. But they wished for time, and requested him to publish his pamphlet which they knew him to have in manuscript. A second meeting was holden at Nottingham one year afterwards, when further progress was made. It was then he preached his memorable sermon from Isa. liv. 23. This discourse ripened the convictions of his brethren that it was imperative upon them, with as little delay as possible, to organize their plan, and commence operation. The outline of this plan was offered for acceptance at Kettering, in October of the same year, when a committee was formed, and the first-fruits of its benevolence were offered to advance the institution which their piety and zeal originated. This contribution amounted to thirteen pounds two shillings and sixpence. At a fourth meeting, which took place shortly after at Northampton, further deliberations were entered into, and Mr. Pearce, of Birmingham, was added to the original committee. Thus a simple machinery was formed and set in motion, which led the way in that mighty career of christian benevolence for which the present generation stands distinguished beyond all precedent. At the Kettering meeting, just referred to, Mr. Carey had signified

his willingness to become the first to adventure himself in the enterprise, and was accepted."—pp. 58–63.

At the commencement of the second chapter, the editor states and combats some of the objections which were then raised, and are still sometimes produced against missionary exertions. The first of these, with the accompanying remarks, we subjoin.

"The projectors of the Baptist Mission commenced their design amidst unusual discouragements. The reader has already seen how very slender were their resources. But this was the least of the many adverse circumstances with which they had to contend. No principal denomination had at that time entered the field. And, not having originated any plan of foreign labour themselves, it was, perhaps, more than could reasonably be expected, that they should look with unmingled complacency upon one launched by an inferior body; or that they should contribute materially to augment its funds. A long, querulous, and crabbed letter is yet extant, from a gentleman in one of the midland counties, expostulating with Mr. Fuller upon the impropriety of making such a work a denominational undertaking, and the sort of sentimental absurdity, which he discerned and felt very tenderly, of commencing labours and exhausting resources in distant countries, while so much remained to be effected at home. Such objections, it may be, are not utterly extinct to the present day. But those who entertain them, upon the first head, would do well to ask themselves, whether they are prepared to maintain perpetual and perfect silence as to those views of truth and forms of duty which distinguish that portion of the church to which they pertain from every other? If they hesitate at this, they should cease to expect the sacrifice in others. But, suppose they willingly consent to bate whatever is peculiar to their own body, and should succeed in prevailing upon all their fellow Christians to adopt the same determination, what advantage would accrue to the world from such an achievement? Must not some portion of truth be sacrificed, and some matter of positive obedience be neglected? Or will it be contended, that no part of the christian church either believes or practises correctly; or, that it is a less evil, in things holden to be non-essential, absolutely and totally to neglect, than involuntarily and partially to err. It is far better for Christians to promulge the truth of Christ, according to their own conceptions, and to inculcate obedience to his authority agreeably to their own views, than to speculate upon a catholicism incompatible with their present circumstances to realize. Nor is it likely that the heathen, or those converted from amongst them, would be half so stumbled at witnessing any diversity in the external modes of christian practice, as they would at the detection of any designed neglect or concerted scheme of compromise. As the efforts of all devout persons will be regulated much more by those truths and principles which are deemed of essential and universal interest, than by any distinguishing peculiarities; so will there be unspeakably more in the general results of their labour in which to rejoice, than of denominational peculiarity against which to except. It is better to become at once auxiliary to an attempt at effecting some immediate and substantial good, made, as we suppose, with some attendant imperfection and error, than to speculate ever so sincerely upon schemes of union, or entertain ourselves and the world with mere hypotheses of agreement and coalition, until life is wasted, and our opportunities for usefulness retire. Our christian love cannot desire more appropriate or ample expression than is suggested to us in the prayer of the apostle: 'Grace be with all them who love our Lord Jesus Christ in sincerity.' Nor ought we to expect fellowship with other Christians upon terms different from those intimated in another passage, where our zeal and our love are solicited at once into fervent action, and chastised into forbearing tenderness. 'Whereunto we have already attained, let us walk by the same rule, let us mind the same thing: and, if in any thing ye be otherwise minded, God shall reveal even this unto you.'—pp. 79–81.

We are afraid, in the present state of Christian knowledge and



Christian feeling, these objections *are* fatal to a Catholic system of missions. But shall we be deemed incorrigible visionaries if we hazard the idea, that the day may not be remote when a less ambitious comprehension may be practicable? What valid reason can be assigned why the Baptist and Pædobaptist Dissenters of Britain, having blended their churches at home, may not advance in sacred harmony to the spiritual warfare abroad? And is the preparatory step utterly Utopian? We trust, for the honour of our common Christianity, that its difficulties will be scrutinized and overcome. It has always appeared to us, that the separation of Baptists and Pædobaptists is justified by no sound principle, either of reason or of Scripture. It might have been hoped that Christians, according in all points of doctrine and of discipline, save those which regard the administration of a single religious ceremony, would have still retained the holy bond of brotherhood unbroken. Were not the differences of the first churches, with respect to Jewish rites and Gentile privileges, far more important than this? And yet where in the New Testament is the suggestion or the permission of distinct communions? Where, indeed, are these injunctions to harmony so strict, or reprobations of schism so decided? But it will be inquired, "Must not some portion of truth be sacrificed, and some matter of positive obedience be neglected?" This sacrifice and this neglect do not appear to us necessary. Why might not a minister of either sentiment, chosen by the majority of a united church, temperately discuss on suitable occasions his own views of baptism, unchecked by the presence of those whose opinions might be different, except so far as restraint might be desirable to annihilate virulence, and to inspire charity? Why might not each individual of the minority observe, in some neighbouring church, the rite of initiation according to his own convictions, as some Christians at present do, and then peaceably unite on every other point with his own community? "But who shall calculate the amount of jealousy and bickering which such a scheme would create?" True; if the two sects should be instantaneously placed in juxta position; but this we are not advocating. We desire that discussion should precede union; that comprehensive and symmetrical views of scriptural truth should be apprehended by our ministers, and enforced on our churches; that open communion should be extensively practised; that fervent and combined prayer should be offered for the effusion of the spirit of love. The societies that may have thus prepared themselves for closer intercourse need not be alarmed by the prospect of future collisions. The masses thus treated will not be *riveted* together, but, under the influence of a temperature which will destroy their cohesion, fused and assimilated. And should the exclusives of either party read this suggestion with the smile of incredulity, or the complacency of superior wisdom, we will console ourselves with the recollections, that Baxter, and Mason, and Hall have done much to verify the dream, and that the mediatorial prayer of Jesus has indicated divine decrees that must virtually transform the vision to reality, and indefinitely exceed its brightest colouring. Indeed, who, in reading the life of Carey, can be surprised at the indifferent or the



scornful reception of the most scriptural and practicable schemes? Who, with *his* experience fresh in the memory, can feel either discouraged or depressed? No! the day *must* come when the church shall be consecrated to its high office by that heavenly oil of Christian unity, the fragrance of which shall pervade every land, overpowering the incense of every idol fane, and stimulating to new existence an expiring world.

The difficulties, domestic, commercial, and political, under which the voyage of the first Baptist missionaries was commenced, were sufficient to have damped any common ardour. These are graphically detailed in the following letter from Mr. Thomas, who had previously visited India, as a medical practitioner.

“ You remember what I told you at Kettering of my being in debt, though having sent home muslins, camphor, &c., to the amount of 18,000 rupees, which sold, when the market was very low, for little more than £1,100. This was distributed among my creditors as far as it would go, and this was £500 short of their demand. I entertained some hopes of a computation with my creditors when I saw you, by paying them a sum, which I found afterwards I was not able to raise. Having nothing to offer by way of payment, I neglected waiting on them, till they came after me. I then told them all the truth; appealed to my own experience, testifying my intention of paying them, but now I was very poor. Still, as they saw me bent on an expensive voyage, they could not believe this. I had a secret hope that money would come from some quarter or other, just to help us over the sea, through the kind providence of God, but had no assurance or possession of money, yet was as fully bent on going as if I had. My creditors could not see through all this, and suspected my integrity. They began to hunt, and I to flee as a partridge, yet still continuing to preach publicly wherever I was asked. Every day I had fears without that I should be arrested, and hopes within that I should escape: till at length the happy day was come when I was relieved by a chain of providences, and embarked with my family and my fellow-labourer on board the *Earl of Oxford*. We sailed off with great joy to the *Motherbank*: but here we were detained longer by many weeks than we expected. Matters being left in London not quite so well settled as I could wish, I returned to that city by land; and I had not been gone many hours, before one of my creditors called at my lodging in the Isle of Wight, with a writ and bailiff, to arrest me for £100 or less. Mr. Carey and my wife were in great apprehension and fear for me, and I trembled to think of my situation. But, of his own accord, the man dropped the pursuit, after several menaces to the contrary: the time of sailing drew very near, and I ventured to join my family.

“ We were in expectation of sailing within four days, when the purser of the ship came to inform us, that the captain had received an anonymous letter from the India House, saying that a person was going out in his ship without the Company's leave, and information would be lodged against him, if the person alluded to proceeded on the voyage; and that in consequence of this letter the captain could not think of taking brother Carey or me, suspecting it to mean one of us. Our distress on this occasion was very great. I went up to London to search for the author of this letter, hoping to satisfy the captain 'twas neither of us meant. I took the letter with me; but finding all inquiries vain, I returned to Portsmouth. There I met brother Carey in tears, telling me the captain was now fully determined to take neither of us; and the season grew so late we had little hopes of any other ship, but consoled ourselves with some broken hopes of going by land. In the midst of these dark and gloomy circumstances, we could not help wondering to find Mrs. Thomas, who had with much difficulty been persuaded to come at all, deter-

mined now to go without us, with her child, upon the hope of our following soon after.

"The next day, Mr. Carey got all his baggage out of the ship, and, with a heart heavier than all, came away with me. That which would have made us leap for joy before, added to our grief now, viz., to see all the ships get under weigh and sail off: at the same instant, we, leaving our baggage at Portsmouth, returned to London. Carey was for asking leave of the Company now; but they had just set their wicked faces against a mission to the East Indies, by sending some of their ablest advocates for total darkness to plead against all missionaries in the Commons of Great Britain. While Carey wrote to his wife, I would go to a coffee-house, with eager desire to know whether any Swedish or Danish ship was expected to sail from Europe to Bengal, or any part of the East Indies this season; when, to the great joy of a bruised heart, the waiter put a card into my hand, whereon were written these life-giving words: '*A Danish East Indiaman, No. 10, Cannon Street.*' No more tears that night. Our courage revived; we fled to No. 10, Cannon Street, and found it was the office of Smith and Co. Agents; that Mr. Smith was a brother of the captain's, and lived in Gower Street; that this ship had sailed, as he supposed, from Copenhagen; was hourly expected in Dover roads; would make no stay there; and the terms were £100 for a passenger, £50 for a child, £25 for an attendant. We went away wishing for money. Carey had £150 returned from the Oxford: this was not half sufficient for all, and we were not willing to part. Besides, our baggage was still at Portsmouth; and Carey had written to Mrs. Carey that he was coming to see her; and also he entertained some faint hopes that she might now join us, if she could be so persuaded, for she had lain in only three weeks: but the shortest way of accomplishing all this would take up so much time, that we feared we should be too late for the ship. That night, therefore, we set off, and breakfasted with Mrs. Carey next morning. She refused to go with us, which gave Mr. Carey much grief. I reasoned with her a long time to no purpose. I had entreated the Lord in prayer to make known his will, and not to suffer either of us to fight against him, by persuading her to go on the one hand, or stay on the other. This expression moved her, but her determination not to go was apparently fixed. We now set off to Mr. Ryland, of Northampton, to ask for money; and on our way thither I found Mr. Carey's hope of his wife all gone. I proposed to go back once more; but he overruled it, saying it was of no use. At last I said, 'I will go back.'—'Well, do as you think proper,' said he; 'but I think we are losing time.' I went back, and told Mrs. Carey her going out with us was a matter of such importance, I could not leave her so—her family would be dispersed and divided for ever—*she would repent of it as long as she lived*. As she tells me since, this last saying, frequently repeated, had such an effect upon her, that she was afraid to stay at home; and afterward, in a few minutes, determined to go, trusting in the Lord: but this should be on condition of her sister going with her. This was agreed to. We now set off for Northampton like two different men; our steps so much quicker, our hearts so much lighter.

"The counting of the cost, however, was still enough to damp all our hopes. No less than eight persons' passage to be paid for, besides the necessities to be bought for fitting all out for so long a voyage, would require £700 at least! Mr. Ryland gave us to understand, that there was not so much in hand by far: but what there was he was heart-willing should go, and faith gave credit for the rest. So within the space of twenty-four hours, the whole family packed up, and left all, and were in two post-chaises on their way to London, where we were authorized to take up money if we could. Dear Mr. Booth, Thomas, and Rippon helped us with their whole might; while I went to bargain with the captain's agent. I rejoiced to hear him say that the ship was not arrived. I told him that, in hopes of being time enough, I had been down to Northampton, and brought up a large family to go in the ship. He was struck with the dispatch that had been made; and I continued to say, that their finances were

slender, and expenses very great; that the terms I had to offer him were these: that two people should be at the captain's table only (Mr. and Mrs. C.); that two cabins only would be required; and that two persons (Mrs. C.'s sister and myself) would go as attendants, and receive their dinner from or with the servants, or any way whatever, that would be convenient to the captain; that for these accommodations I had three hundred guineas to offer him. I was moved with wonder, to see the hand of God on this occasion, in his accepting these terms, the lowest, I suppose, that ever were heard of. He said what wrought the most with him, was such a large family being actually advanced to go.

"Within twenty-four hours after our arrival in London, Mr. Carey and his family embarked for Dover, to catch the ship in passing, while I set off for Portsmouth to fetch the baggage. It would be too late if I brought it by land; and it was so dangerous to go by water, that the boatmen refused large sums, saying the Channel was full of privateers from France, which came hovering close on our coasts. At last, one man undertook to go in an open boat for twenty guineas. Terrified as I was lest the ship should pass by, yet I refused to give this sum; and I spent two whole days in searching for a man, till a fisherman took me for nine guineas. In twenty-four hours more I arrived at Dover, having ran through all the privateers in the dark, if there were any, and met my brother Carey with great gladness of heart, and, without any other evil occurrent, embarked on board the *Kron Princessa Maria*, as you have heard. There, indeed, we could not expect the captain to treat us all as passengers, or to be very well pleased with such a crowd of people and such little money. But who can cease wondering, or praising, to find the captain gladly receive us all with the utmost tenderness and concern, admitting all to his table, and furnishing us all with handsome cabins."—pp. 91—97.

Thus Denmark which, though now unhappily deluged by the Socinianism and Neology of Germany, once patronized the Moravians in Greenland, and encouraged their exertions in its West Indian possessions, which by their means attempted to evangelize the Nicobar Islands, and long cherished their successful toils on the coast of Malabar, now providentially furnished a passage for the earliest Baptist missionaries, and subsequently, when rejected by their countrymen in India, received them to its hospitable settlement at Serampore. These are honours which excel political superiority, and will surely be remembered by him who records and recompenses "a cup of cold water."

The trials of Mr. Carey did not terminate with his voyage. The contracted means with which he had sailed, and the improvidence of his companion, whose aberrations at length terminated in derangement, reduced him to great extremities. A situation as superintendent of an indigo factory extricated him from impending want, and afforded him many facilities for acquiring the conversational language of the natives. Nor do we perceive how he could, with propriety, have declined a commercial station which, although not contemplated by his friends in England, and which ordinarily must be highly injurious to missionary consecration, was urged upon him by irresistible necessity, and justified by apostolic precedent. In this employment, at Mudnababby, he received a comfortable salary, and immediately manifested his disinterestedness by declining, for the time, the pecuniary aid of the society at home, by which he had been patronized. His position will be better understood by an extract from one of his letters.

"The particulars of my situation I mentioned in that letter, and only observe to you that a more eligible situation could not have been chosen. Mr. T. and I are only sixteen miles distant from each other, and our respective factories will furnish support for several thousands of people; so that there will be a comfortable and honourable asylum for all who lose caste for the gospel.

"I have not yet seen Parbotee. Moonshi is with me, and I hope is a real Christian, but wants zeal and fortitude: he has not yet lost caste. Mohun Chund professes more zeal than Moonshi, but there is something suspicious in him. It is very difficult to get these people together: travelling is expensive, and they are all poor; though Moonshi's was one of the first families in that part of Bengal, till ruined by Mr. Hastings. We are now just upon the point of forming a gospel church, which I hope may be prosperous.

"As for the dangers and difficulties of the country, we think very little about them. Some diseases are very common here; as dysentery, which generally arises from the coldness of the night air, after the heat of the day. With this disorder my wife and eldest son have been afflicted for eight months: my wife is nearly well, but my son very ill now. Fevers are frequent in the rains, or rather agues; perhaps arising from the number of rice-fields which are full of water. But the country agrees better with my health than England did: I never was better in my life.

"We have no fear of beasts, though there are many buffaloes, hogs, and tigers in our neighbourhood. Tigers seldom attack men, but commit dreadful devastation among cattle; except those of the Sunderbunds, a very large forest near the sea, where there are no cattle; there they seize men. Serpents are numerous; and some so mortal that the patient never survives two hours, and often dies in five minutes; but they give us no concern, or very little. Crocodiles no man minds: I have one in a pond about ten yards from my door, yet sleep with the door open every night. The whole country is one large valley or plain, without a hill ten feet high, unless made by art, or a single spring of water. The Ganges and Berhampooter run quite through it; each of them about three miles wide upon an average, though in many places ten, with large inhabited islands in the middle; and these branch out into some hundreds of rivers more, many as large as the Thames. Major Rennel's map, or rather atlas, of India, will give you a very just idea of the geography of this country; and Sonnerat's voyage will furnish you with the best epitome of Hindu mythology extant: allowing for the different writing of names in different dialects, he has related the whole in a very just and impartial manner.

"The language is very copious, and I think beautiful. I begin to converse in it a little; but my third son, about five years old, speaks it fluently. Indeed, there are two distinct languages spoken all over the country, viz., the Bengali, spoken by the Brahmuns and higher Hindus; and the Hindostani, spoken by the Mussulmans and lower Hindus, which is a mixture of Bengali and Persian. I intend to send you soon a copy of Genesis, Matthew, Mark, and James, in Bengali; with a small vocabulary and grammar of the language, in manuscript, of my own composing, to which you will afford a place on one of the shelves in your library. I have written to the society to stop my allowance, as I am amply provided for: perhaps it might be acceptable to Mr. Thomas to continue his a little longer on account of his debts.

"I cannot say much about myself. I intend to send my journal soon; but it only relates to myself, or very little to other things. However, I may express my hope, nay, I may say confidence, that God, who has so astonishingly made our way plain and clear, will bless the word to the conversion of many, and thus crown the wishes of the praying ministers and people in England.

"At present, being incapable of preaching, I can say nothing of success; but my heart is engaged in the work, and I know that God can convert the most obstinate and superstitious, and has promised to do it. This is the

foundation of my hope, and in this confidence I engage in the work."—pp. 193—195.

A letter of later date will more distinctly exhibit the missionary efforts of Mr. C. at this period.

"I wish to say something about the manner of my preaching, but scarcely know how. As a specimen, however, I will just describe one season at a large village, about four miles from Mudnabatty, called Chinsurah. I went one Lord's day afternoon to this place, attended by a few persons from Mudnabatty. When I got into the town, I saw an idolatrous temple, built very finely with bricks. In order to excite attention, I asked what place that was; they said it was Thakoorannee, that is, a Debita. I asked if it was alive; they said, yes; well, said I, I will see her, and accordingly went towards the place, when they all called out, 'No Sir, no, it is only a stone.' I however mounted the steps, and began to talk about the folly and wickedness of idolatry. A bazar or market, near, was very noisy; I therefore removed to a little distance under a tamarind-tree, where we began by singing the hymn, 'O who besides can deliver.' By this time a pretty large concourse of people was assembled, and I began to discourse with them upon the things of God. It is obvious that giving out a text, and regularly dividing it, could not be of any use to those who never heard a word of the Bible in their lives; I therefore dwelt upon the worth of the soul and its fallen state, the guilt of all men who had broken God's righteous law, and the impossibility of obtaining pardon without a full satisfaction to divine justice. I then inquired what way of life consistent with the justice of God was proposed in any of their shastras. They, said I, speak of nine incarnations of Vishnu past, and one to come, yet not one of them for the salvation of a sinner. They were only to preserve a family, kill a giant, make war against tyrants, &c.; all which God could have accomplished as well without these incarnations. An incarnation of the Deity, said I, is a matter of too great importance to take place in so ludicrous a manner, and for such mean ends and purposes. The Mutchee Obeetar, or fish incarnation, said I, was to become the rudder of a boat, and preserve a family in a great flood; and the wild hog incarnation was to kill a giant, and draw up the earth out of the sea when it was sinking; but this, God who created it could have accomplished without any such interposition. I then observed how miserable they were, whose religion only respected the body, and whose shastras could point out no salvation for the sinner. I then spoke of the way of life by Christ, his substitution in our place, suffering in the sinner's stead, and the like.

"At another place I preached from Christ being a blessing, sent to bless in turning every one from his iniquities. I observed the superiority of the gospel to all other writings, and Christ to all pretended saviours in that point; that believing on Christ was universally accompanied with turning from iniquity; and that their worship must be false, for they made images and offerings to them, and were abundant in their worship, but, said I, there is not a man of you yet turned from his iniquity. There are among you liars, thieves, whoremongers, and men filled with deceit. And as you were last year so you are this, not any more holy; nor can you ever be so, till you throw off your wicked worship and wicked practices, and embrace the gospel of our Lord Jesus Christ.

"This is the method of preaching that I use among them; nothing of this kind affronts them; many wish to hear; many, however, abhor the thoughts of the gospel. The Brahmuns fear to lose their gain; the higher castes, their honour; and the poor tremble at the vengeance of their debts. Thus we have been unsuccessful.

"I sometimes preach twice a week, sometimes twice a day, as opportunity presents itself; and the translation of the word of God is my every day's work."—pp. 255—258.

(To be concluded in our next.)

## FOREIGN THEOLOGICAL LITERATURE.

*Geschichte der Pflanzung und Leitung der Christlichen Kirche durch die Apostel, &c.* "The History of the Planting and Government of the Christian Church by the Apostles." By Dr. Augustus Neander. Vol. I. II. Hamburg. 1832, 1833. 8vo. pp. 745.

THIS is altogether a separate work from the important history of the Church which is in the course of publication by the same author, and part of which was translated into English, some years ago, by the Rev. H. Rose. It contains the results of his close attention to a number of minute points, connected with the establishment and early development of Christianity, to which he could not do full justice in his larger work. In the first chapter a particular investigation of the events on the day of Pentecost is instituted; the primary form and germ of the Christian fellowship and worship are described; and an account is given of the external condition of the first churches, their persecutions, and the consequences which followed. The Second Chapter treats of the point of transition by which Christianity passed into the Gentile world, and its diffusion by the church at Jerusalem among different pagan nations. The Third is chiefly occupied with the history, travels, labours, and writings of Paul, and the development of the principles of church government among the Gentile Christians. No topic of any importance, connected with the statements contained in the Acts and in the Epistles of Paul is here passed over; and many of the subjects are gone into at considerable length, and in the most interesting manner. The Fourth Chapter is occupied with the exertions of James and Peter, both as it respects their preaching and their writings; and the Fifth discusses whatever relates to the history and writings of John. The Sixth is entitled "The Apostolic Doctrine," and exhibits the particular aspects which it assumed, as developed by the four Apostles, Paul, Peter, James and John. Here the terms *νομος, ἀμαρτία, δικαιοσύνη, σαρξ, πνευμα, ἀπολυτρωσις, σωτηρία, πίστις*, &c., are specially examined, and the importance which attaches to them is forcibly pointed out. The whole forms an admirable commentary on the facts presented to our notice in the latter half of the New Testament.

Our readers will recollect how Mr. Rose was perplexed by the republican views of the government of the primitive church, so very undisguisedly set forth by Dr. Neander in the first volume of his Church History, and what efforts that high churchman made to counteract by his notes these views as exhibited in the text. It would appear, indeed, that there existed so little sympathy between the author and his translator, trammelled as the latter was by his church politics, that it was found necessary to abandon altogether the prosecution of the work in its English dress. Many of the opinions which had there been freely expressed, are stated more at large in the history before us; some that few perhaps will be found



in this country to adopt without reservation; but assuredly most of those which relate to the apostolical church order and government, run directly counter to the pretensions of prelatical episcopacy. The following are some of the statements advanced on this subject. Vol. I. p. 110.

"The forms in which, at first, the constitution of the Christian society developed itself, were, as we have already observed, adapted to those social forms which already existed among the Jews. But these forms, having thus originated among the Jews, would never have gained admittance into the independent churches collected among the heathen, or been continued in them, if they had not been in accordance with the very nature of Christianity, and calculated by their exhibition to promote its objects. It was this peculiarity in the nature of the Christian society which could not but distinguish the religion of Jesus from all other religions; especially as Christianity, having broken up the forms of Judaism, stood forth with free and independent mien in the churches of the gentiles. Christ having once met the religious wants of men, in the feeling of which arose the universal idea of a priesthood, and having, by the redemption which he effected on behalf of mankind, relieved their deep-felt conviction of the necessity of a mediator between God and man—the result of that separation from the Divine Being which was the consequence of sin—there was no room left for any other mediation. Accordingly, when in the apostolic writings, the Old Testament ideas of priesthood, sacerdotal services and offerings, are applied to the new dispensation, it is only done to show, that since the Redeemer has once for all realized that to which the priesthood and sacrifices of the Old Testament pointed, namely, the reconciliation of man with God; all who appropriate by faith what he has done on behalf of the human race, stand in precisely the same relation to each other, requiring no other mediation; all being, in virtue of their union with Christ, consecrated to God, called to present their whole life as a spiritual offering of gratitude, well-pleasing to God, and to devote all their energies as the service of a spiritual priesthood, so that Christians constitute a divine state, made up purely of priests, Rom. xii. 1; 1 Pet. ii. 9. This idea of a universal priesthood of all Christians, proceeding from and founded solely on the consciousness of redemption, is in part definitely stated and developed, and partly presupposed in the predicates, figures, and comparisons which are applied to the Christian life.

"Now as all the believers had the same conviction of an identical common relation to Christ as their Redeemer, and participated in the fellowship with God which he had procured for them, it naturally involved a similar relation among themselves mutually, and dissolved every relation of the kind obtaining in other systems of religion, between a sacerdotal caste and the people on whose behalf they mediated with the deity. So far were the apostles from representing themselves as standing in any relation to the faithful that would convey the idea of priestly mediation, that they uniformly placed themselves on the same footing with them in this respect. As Paul assures the churches that he presented supplications for them, so on the other hand he also solicits them to present theirs for him. Thus it was determined that there should not be in the Christian church any who, like the priests of antiquity, should be the sole depositaries of esoteric doctrines, holding the uninitiated multitude in absolute dependance, and claiming the sole right of calling forth, guiding, and controlling the religious principle. Such a relation would have been diametrically opposed to a sense of equal dependance upon Christ, equal connexion with him, and an equal life in him, as the common Redeemer.

"Though the different gifts of the Spirit had been conferred upon individuals according to their peculiar adaptations, and no one was to exert a separate or exclusive influence over the church, but all, as composing different members of one whole were to grow up to the common Head by whom they were



animated, Eph. iv. 16; yet it by no means follows, that all government of the church through human instruments was excluded, only those instruments who were called to take a prominent share in the government, were not to exercise any exclusive dominion; they were not to tear themselves loose from their connexion with the common organization of the several members, all freely co-operating for the attainment of a common end, nor place themselves in any new relation, either to the Head or to his body, the church.

"They had conferred upon them the *χαρισμα κυβερνησεως*, by which they became qualified to exercise the government with which they were invested. The name of Presbyters, by which this office was at first designated, was transferred from the Jewish synagogues to the Christian assemblies. But when the churches came to be more widely planted among the Greeks, there was joined to this name, borrowed from the civil and religious constitution of the Jews, another designation, which was more adapted to express certain social relations among the Greeks, and consequently better fitted to denote the official duty which devolved upon the Presbytery. By *ἐπισκοποι* were meant overseers of the entire church and all its concerns, just as in the Attic government the name was given to those who were sent to organize such states as were dependent upon Athens; and as this designation appears to have been currently in use in reference to civil affairs generally, to denote any kind of public inspection or superintendence. Now as the name *ἐπισκοπος* was nothing more than a transfer of the original designation originally employed by Jews and Hellenists, in adaptation to certain political relations which obtained among the heathen, it hence follows, that both names were originally applied to the same office; on which account also, they are frequently exchanged for each other. Thus Paul addresses all the Presbyters of the Ephesian church, for whom he had sent, as *ἐπισκοπους*. (Acts xx. 17—28.) If we were warranted to adopt the hypothesis, that not only the presidents of the Ephesian church are here meant, but also those of the other churches of Asia Minor, it might indeed be argued, that by these *ἐπισκοποι* we are to understand the presidents of the presbyteries. But the other passages of Paul are opposed to such a distinction, and Luke, who confined this address solely to the presidents of the church at Ephesus, clearly regarded the names *ἐπισκοπος* and *πρεσβυτερος* as perfectly synonymous.

"Thus, 1 Tim. iii. 1, the office of the Presbyters is called *ἐπισκοπη*, and immediately after, the office of Deacons is mentioned as the only other ecclesiastical office extant, precisely as in Phil. i. 1, and also when Paul charges Titus to appoint Presbyters, he immediately afterwards calls them Bishops. It is certain, therefore, that every church was governed by a union of congregational elders or overseers, chosen from its midst; and we find among them no such distinction as would warrant the conclusion that one presided as *primus inter pares*, a distinction which was first introduced in the age succeeding that of the Apostles, (respecting which we possess so few genuine documents,) when such an individual obtained by way of eminence, the name of *ἐπισκοπος*."

We understand that a translation of this interesting work has been published in America, but have reason to think that few or no copies have yet reached this country. It highly deserves the attention of all who wish to make themselves acquainted with the results of investigations respecting the earliest Christian antiquities, which have been instituted by one of the most profound ecclesiastical historians of the present day.

## CRITICAL NOTICE.

*Apology for Parochial Education on comprehensive principles, more particularly as illustrated in the School of Industry at Great Berkhamstead; with an Answer to certain statements, lately published by the Rev. Sir John H. Seymour. Bart., Rector of Berkhamstead, St. Mary's. By Augustus Smith, Esq. London: Hyde, 1836, pp. 88.*

EDUCATION, as connected with the church of England, presents some curious illustrations of the virtue of consistency, illustrations of which, we have been reminded, while reading this pamphlet. Not many years ago, the great body of the church of England clergy were hostile to the instruction of the poor; but no sooner were the dissenters fairly engaged in the work, than they became converts to its necessity; exhibiting in themselves a rare specimen of the sudden conversion, against which some of them, fearful, perhaps, that the profligate might too soon become virtuous, have very judiciously declaimed in the pulpit. Every body knows the amount of religious instruction, which is obtained at Eton or Westminster, and other places of patrician education; and yet, should a few benevolent persons combine to instruct a portion of the neglected, and half-brutalized population, to read the Bible, to write, and to cast up accounts, the conscience of some clergyman, which was quite at ease, while the people were living in savage ignorance, is most sorely distressed, at the exclusion of the church catechism. It is not very frequently, we apprehend, that the lads at Harrow and Winchester, our prospective legislators and lord bishops, are marshalled, even on Sundays, to say their catechism; and yet if the child of a non-conformist enters into a parish school, to acquire the rudiments of knowledge, the conscience of the reverend rector, who, perchance, some few years before, was a placid, peacefully minded usher, at this same Harrow, or this same Winchester, is in a dreadful commotion, because he is not allowed during six days in the week, with his gothic formulary in hand, to indoctrinate this poor little dissenter. The dissenter, that busy, factious creature, who is always labouring to pull the church down, is quite content, that in the accomplishment of a scheme of general education, the peculiarities of *his* belief should be thrown into the shade, but the thorough-paced churchman is no sooner assured of the absence of his catechism, than he tells you he cannot jeopard his salvation by its neglect, albeit he would feel his salvation quite secure, in the absence of the catechism, provided the bible were absent too. In Ireland, according to the clergy of the united church, the Bible alone is a proper basis for national education; but in England, this same Bible, unsubjected, no doubt, in our profane land, to the incantations of Saint Patrick, is assuredly a pestilential book, unless the parson be neutralized by the church catechism. "So much may suffice," as good Archbishop Tillotson would have said, "for consistency and sincerity."

The circumstances detailed in this publication are as follows. Some benevolent persons in Berkhamstead, belonging to different religious denominations commenced a parochial school, not absolutely connected with the British and Foreign School Society, but still, open to persons of every religious community. The rector of Great Berkhamstead, who was placed at the head of the committee, with a wonderful stretch of charity, declared himself willing to admit the children of dissenters, provided their parents would allow them to be instructed in the principles of the church. The supporters of the school, not symbolizing with the rector's notions of charity, an opposition school, on the exclusive, and, we must be forgiven if we add, sectarian and antichristian principles of the National School Society, was instituted.

Mr. Croft, the rector of Great Berkhamstead, assigned no very distinct reason, for refusing to countenance the parochial school. Sir John Seymour, the rector of Berkhamstead, St. Mary's, was more explicit. His conscience was too tender to allow him, to be the advocate of "indistinctness of doctrine, and an unsettled faith." Could a museum be established for rare specimens of conscience, we really think, that this gentleman's conscience would deserve a place of distinguished prominence. What this same conscience cannot do, and what it can do, are both remarkable in their way. This conscience cannot allow its unfortunate

owner to teach poor children the indistinct and unsettled bible, without teaching them the distinct and settled catechism, it cannot allow him to teach them truths which he believes, without teaching them a creed, which their parents partly disbelieve, and, at the same time, without doing his part, to make the children through life regardless of truth, by teaching these unhappy little creatures to say they had sponsors, when they *know*, that they had none, to say that certain promises were made for them in baptism, when they *know*, that no such promises were made, and that, consequently, *they are uttering a falsehood*. And yet this conscience can allow its owner to hold two prebends and two rectories; it can allow him, so far at least, as the second rectory is concerned, solemnly, and from the hands of the Omniscient Judge, to undertake the most important duties, which he has never discharged, and which, when he thus solemnly undertook them, he never intended to discharge. Most sincerely do we wish, that this strange specimen of conscience, this *monstrum cui lumen ademptum*, were unique.

During the stormy contests of the last two or three years, much as we love liberty, we have often sighed for peace. We have often said to ourselves, and to our fellows, who like ourselves, are for conscience sake separated from our brethren, let us solace our minds with the present enjoyments of religion, and with the prospect of a state, where no injustice, injustice attempting to hide its deformity, under a vision of sanctity, shall exist; thus, let us cease to strive with our brethren, with many of whom, we may hope for the equal intercourse in heaven, which is denied by the arrogance of earth. We may, sometimes, have blamed the asperity of our non-conformist brethren, in the conduct of recent controversies, not having forgotten, as in the sight of the heart-searching God, to take a full portion of the blame to ourselves. But when we recollect the injustice, which during nearly three long centuries, the successive races of non-conformists have received from the dominant party in this nation, we believe, that whatever errors we may have committed, we shall obtain the merciful consideration of Him, who has taught, even the worm to rise against the foot which crushes it. The spirit of the Tudors' and the Stuarts', the Whitgifts' and the Lauds', is cowed, but it is not dead; it has assumed a fresh metastasis, but it still walks abroad, through the whole length and breadth of the land. Still, we find it, first, treating us as aliens, in the country which gave us birth, the country of our fathers for fifty generations, and then, insulting us as anti-national;—refusing our co-operation in schemes of general usefulness, unless we bend our necks to the yoke. Thus situated, we commit our cause to the just God, and as an act of obedience to our heavenly sovereign, we pledge ourselves to Him, that we will spare no effort to break the domination, which is as injurious to our opposers, as it is oppressive to ourselves. Meanwhile, we tender our best thanks to enlightened and liberal episcopalians, like the author of the pamphlet before us—assured that though assailed by suspicions and reproach, they have a far better reward than any thanks of our's, in the approbation of their consciences, and in the plaudit of their God.

We should be doing an injustice to the author, if we withheld from our readers a specimen of his sentiments, and of the mode, in which he conveys them.

"It behoves us to remember that the dissenters were not only the first to take the lead in promoting the education of the people, but that, as a body, they have ever been, and are, more zealous in the work than the members of the church. They seem to be, indeed, much more deeply impressed with the necessity and blessings of education. There appears to be something in the dissenting system besides, which depending in great measure on the voluntary exertion of its members, early initiates all its adherents in the duties and practice of tuition, and hence is probably the reason of the superiority of the British over the National School teachers. The one take up the office of teacher, merely as a profession, by which to gain a livelihood; while the other more frequently engage in the duties from taking a lively interest in the subject itself." p. 37.

We trust our readers will not fail to peruse the "Apology for Parochial Education," especially such of them as are more deeply interested in the work of education.

Brief Records of the Independent Church at Beccles, Suffolk; including Biographical Notices of its Ministers, and some Account of the Rise of Nonconformity in the East Anglian Counties. By Samuel Wilton Rix. London: Jackson and Walford. 12mo. 3s. 1837.

Memoir of the Rev. Rowland Hill, M.A. By William Jones, Author of Testamentary Counsels. With a Preface, by Rev. James Sherman, of Surrey Chapel. Fisher, Son, and Co. London, Paris, and New York.

Mrs. Henderson's Scripture Lessons, Part V. 18mo. Price 6d. Hamilton, Adams, and Co.

The Life and Persecutions of Martin Boos, an Evangelical Preacher of the Romish Church; chiefly written by himself, and edited by the Rev. J. Gossner. Translated from the German: with a Preface, by the Rev. C. Bridges, M.A. Vicar of Old Newton. Seeley and Burnside. 12mo. 1836.

Britannia; or the Moral Claims of Seamen stated and enforced. An Essay in Three Parts, by the Rev. John Harris, Author of "Mammon;" the "Great Teacher;" the "Christian Citizen," &c. Ward and Co. 1837. 8vo.

The Response of the Church to the Promise of the Second Coming of the Lord. A Discourse delivered on the occasion of the lamented Death of the late Mr. Heudeboure, of Taunton. By George Payne, LL.D. Exeter. To which is added, a Short Memoir of the Deceased; by a Member of the Family. Hamilton, Adams, and Co. 1837. 8vo. 1s.

Spiritual Crumbs from the Master's Table. By Gerhard Zersheegen. Translated from the German; by Samuel Jackson. John F. Shaw. 1837. 12mo.

Christ in Believers the Hope of Glory: being the substance of several Sermons. By Rev. John Brown. With an Introductory Sketch; by Rev. J. Macdonald, A.M. John F. Shaw. 1837. 12mo.

Prayers for Morning and Evening Worship. Intended for the Use of Schools and large Families. By M. S. Haynes. Edinburgh, Oliphant and Son. 1837. 12mo.

The Little Villager's Verse Book; consisting of Short Verses for Children to learn by heart; in which the most familiar images of country life are applied to excite the first feelings of humanity and piety. To which is added, a Brief Account of the Parsonage House and Garden; also, Village Epitaphs; by Rev. W. L. Bowles, M.A. M.R.S.L. and Canon Residentiary of Sarum. Second Series. Simpkin and Co. 18mo.

Family Poetry, chiefly devotional. London: Tilt. 1837.

Sunday Scholar's Annual and Juvenile Offering. Edited by Rev. J. Burns. London: Whiteman. 1837.

Pastoral Appeals on Conversion. By Rev. Charles Stovel. London: Jackson and Walford. 1837.

Britain's Glory in the Evangelization of her Seamen: in which is considered, their Importance to the Empire; their Number; their Present Condition; the Means existing for their Religious Welfare; the Means required for their Evangelization; and their Claims upon their Country. By Thomas Timpson. G. Highman. 1837. 18mo.

Recollections of David Davidson, who died at the Age of Seven Years and Eight Months. By his Father, Rev. David Davidson, Broughty Ferry. Edinburgh, Oliphant and Son. 1837. 9d.

Spring, or the Causes, Appearances, and Effects of the Seasonal Renovations of Nature in all Climates, by R. Mudie. London: Ward and Co. 12mo.

Temptation, a Treatise on Satanic Influence. By Samuel Ransom. London. Ward and Co. 1837. 18mo.

Sacred Philosophy of the Seasons, illustrating the Perfections of God in the Phenomena of the Year. By the Rev. H. Duncan, D.D. Ruthwell. Spring. Edinburgh: Oliphant and Son. 1837. 12mo.

The Manners of the Ancient Israelites; containing an account of their Peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts, and Trades, their Division of Time, Wars, Captivities, Dispersion, and Present State; written originally in French, by Claude Fleury; with a short account of Ancient and Modern Samaritans; the whole much enlarged from the principal writers of Jewish Antiquities. By Adam Clarke, LL.D. The Fifth Edition, with many additions and improvements. London. Tegg and Son. 12mo. 1837.

The Twelfth and last Part of the Condensed Commentary and Family Exposition of the Holy Bible. By the Rev. Ingram Cobbin. Ward and Co. 1837. Imperial 8vo. and medium 4to.

## TRANSACTIONS OF THE CONGREGATIONAL CHURCHES AT HOME AND ABROAD.

### CONGREGATIONAL LECTURE FOR 1837.

We are happy to present our readers with the syllabus of the fifth course of the Congregational Lectures, which will consist of nine discourses, to be delivered by the Rev. George Redford, D.D., LL.D., at the Congregational Library, Blomfield Street, Finsbury Circus.

The Lecture will commence on Tuesday, April 4th, and be continued every succeeding Friday and Tuesday, at half-past six o'clock precisely.

**SUBJECT:**—Holy Scripture verified; or, the Divine Authority of the Bible confirmed by an Appeal to facts of Science, History, and Human Consciousness.

**LECTURE I.** Tuesday, April 4th.—*The physical and natural Circumstances of Man, and the Creation in the midst of which he is placed.*

General Introduction; Date of the Creation; Extinct Races; Geological Epochs; Origin of the Human Race in a single Pair; Man's dominion over the Mundane Creation; The Social Propensity; The Sentence denounced on the Man and Woman respectively after the Fall.

**LECTURE II.** Friday, April 7th.—*Same Subject continued.*

Traces of a Universal Deluge; The Covenant with Noah; The Rainbow, &c.; Tower of Babel; Confusion of Languages; Origin of Nations; Tripartite Division of Mankind; Traditions of the Place whence the Human Tribes originally diverged; Principal Divisions of the Human Family; Prophecy of Noah respecting his Sons, &c.

**LECTURE III.** Tuesday, April 11th.—*The mental and moral Condition of Human Nature as corroborative of the Biblical Doctrine of the Fall.*

Adaptation of the Mental and Moral Economy to the Social Relations and Personal Interests; The Doctrine of a Moral Apostacy—how it may be expected to affect our Nature—realized in Suffering, Mental and Bodily; Social and Individual Degradation combined with traces of Primitive Excellence; Aversion from Moral Goodness; Objections and Speculative Theories; Contrarieties and Contradictions; Notions of Human Perfectibility; Passion for Immortality; Loss of the Knowledge of God, and thereby of the Supreme Good; General Summary of this Review.

**LECTURE IV.** Friday, April 14th.—*The Coincidences between the Doctrines of Revelation and the Principles of the Divine and Moral Government, as deducible from the Facts which appear in the History and Constitution of Human Nature.*

General Explanation and Limitation of the Argument; Moral Government explained; Efficiency and Universality of its Laws; Recognition of the Being and Perfection of a Supreme Governor; Vice attended with Suffering; Tendency of Virtue to well-being; Doctrine of Providence; Power and Universality of Conscience; Instinctive Propensity to Prayer; Indelible Sense of Future Accountability.

**LECTURE V.** Tuesday, April 18th. *Scriptural Scheme for the Universal Restoration of Mankind to Virtue and Happiness.*

The Bible proposes the Recovery of Man; Exhibits the Means; Assures the Result; The only Religion that ever proposed such an Object; Distinguished by a Universal Character and Adaptation; Perfection of its Standard of Morals and Piety universally confessed; Objections against its Divinity; Representations of the Neologists examined; Divinity of the Gospel proved from its Character and Effects.

**LECTURE VI.** Friday, April 21st. *The Origin, Perpetuity, and History of a Special Society, distinct from the World, uniformly characterized by certain Peculiarities of Principle and Practice, denominated the Church, or People of God.*

Origin of the Christian Community traced up to Judea and the Time of the Cæsars; The Jewish Church traced up to Moses, thence to Abraham; Patriarchal Religion traced to Noah; Continuity of its Profession from Adam; In what it consisted.

**LECTURE VII.** Tuesday, April 25th.—*Rejection of the Jews from their high and honourable Station as the Church and People of God.*

Foreshown by Jesus Christ and the Ancient Prophets; Preservation of the Jewish Race; Peculiarities of their Condition, Character, Destinies; Anomaly of their Case; Their Rejection accompanied with the Reception of the Gentiles; Bearing of these Facts on the Christian Evidence.

**LECTURE VIII.** Friday, April 28th.—*The Kingdom or Church of Messiah, as represented in the Ancient Scriptures, compared with its History and present Prospects.*

Exhibited in a Typical and Prophetical Form in the Books and Religion of the Jews; Proof of the Expectation of the Messiah before his Coming; The Verification of these Prophecies traced in the Character and Doctrine of Christ; The Testimony of the Evangelists proved credible by unquestionable Facts; The Establishment and Success of the Christian Cause; Difficulties in effecting the Triumph of Christianity; The Supernatural Means to which attributed; Explanations of contemporary Unbelievers refuted; Bearing of this Review on the Fulfilment of Scripture.

**LECTURE IX.** Tuesday, May 2nd.—*A Divine and Supernatural Influence as revealed and as realized in the History of Christianity, and the Experience of Christians.*

Origin of all Effects in Spiritual Causes; Facts attending the first Propagation of the Gospel; Spiritual Agency necessary to the Conservation of the Christian Cause; Analogies which render such Agency probable; Abuse of the Doctrine; Connexion with Means, &c.; Conclusion.

Single tickets of admission to the course, price *half a guinea*; three tickets for a family, 1*l.* 1*s.*, or five for 1*l.* 11*s.* 6*d.*

#### NOTICE OF THE ANNUAL MEETINGS OF THE CONGREGATIONAL UNIONS OF THE UNITED KINGDOMS.

We are happy to announce that the following arrangements have been made for the annual meetings of our denomination.

*The Congregational Union of Scotland* will, D. V., hold its annual meeting in DUNDEE on Tuesday, Wednesday, and Thursday, the 25th, 26th, and 27th days of the present month, when Dr. Wardlaw, of Glasgow, will preach, and the business of their home missions, theological academy, &c., will be transacted.

On the same days the *Congregational Union of Ireland* have appointed to meet in DUBLIN, when the Rev. J. Blackburn, of London, is expected to preach, and the business of the Union will be transacted.

The members of the *Congregational Union of England and Wales* propose to meet as usual at the *Congregational Library*, LONDON, on Tuesday and succeeding days in the second week of May; the Rev. Joseph Fletcher, D.D., has consented to preside. Further particulars will be given in our next.

We beg to invite the attention of our brethren and the public to the *Prospectus* of "The Historical Memorials, &c." which will be found in our advertising pages, and to request them to obtain the names of those persons in their respective connections who intend to subscribe for that important work.

#### ORDINATION.

On Wednesday, the 16th of November, 1836, the Rev. Thomas James, late of Highbury College, was ordained pastor over the Independent church and congregation of Debenham, Suffolk. The Rev. Mr. Whitby, of Ipswich, commenced the services by reading and prayer; Rev. Robert Halley, D.D., Classical Tutor of Highbury College, delivered the introductory discourse; the Rev. William Notcutt, of Ipswich, asked the questions, and received the confession of faith; the Rev. William Ward, of Stow Market, offered the ordination prayer; the Rev. N. M. Harry, New Broad Street, London, (Mr. James's pastor,) delivered the charge; the Rev. Mr. Sprigg, of Ipswich, (Baptist,) closed the morning service by prayer. In the evening the Rev. Mr. Davies, of Needham Market, commenced the service with reading the scriptures and prayer; the Rev. John Raven, of Hadleigh, preached to the people; the Rev. Mr. Ling (Baptist) closed the interesting and solemn services of the day with prayer. On the preceding evening the Rev. John Flower, of Beccles, preached a preparatory discourse. The congregations at all the services were very large and attentive. The prospects of our young brother are very encouraging.

## MISCELLANEOUS INTELLIGENCE.

## CHURCH RATES.

His Majesty's Ministers have nobly redeemed their promise to relieve the country of a fruitful source of parochial feuds and party strife by the abolition of Church Rates. The Right Honourable the Chancellor of the Exchequer submitted to the House of Commons on Friday, March the 3d, the following resolution.

"That it is the opinion of this Committee that for the repair and maintenance of parochial churches and chapels in England and Wales, and the due celebration of divine worship therein, a permanent and adequate provision be made out of an increased value given to church lands, by the introduction of a new system of management, and by the application of the proceeds of pew-rents; the collection of Church Rates ceasing altogether from and after a day to be determined by law; and in order to facilitate and give early effect to this resolution, the Lords Commissioners of his Majesty's Treasury be authorized to make advances on the security, and repayable out of the produce of such church lands."

The plan which Mr. Rice explained to the Committee of the whole House might be quibbled at by Dissenters as well as by Churchmen; but we most conscientiously believe it to be a highly beneficial measure for the Church, while it will relieve the just scruples of the Dissenters.

It met, however, with a most violent and unprincipled opposition in Parliament, and throughout the country, which, however, did not prevent the Government from carrying the resolution, after a protracted debate of three nights, (on Monday, Tuesday, and Wednesday, 13th, 14th, and 15th,) by a majority of 23; the numbers being,

For the resolution	- - -	273
Against it	- - -	250—23

We shall not enter upon the question at large, which is very ably discussed in the following address of the *United Committee*, to which we invite the particular attention of our readers; but we must advert to the extraordinary fact, that while there are in England and Wales more than four thousand dissenting congregations that are deeply interested in the settlement of this question; up to the 2nd of March there were not 500 petitions presented in its favour. We therefore urge it as a most sacred duty upon the members of every congregation that have not petitioned on this subject, *immediately* to address *both Houses* in support of this admirable measure. Let it not be said that Protestant Dissenters are ungrateful to his Majesty's Government for their liberal efforts, or indifferent to a plan that involves those great principles for which they have so long laboured and prayed.

ADDRESS of the United Committee appointed to consider the Grievances under which Dissenters now labour, with a View to their Redress, to the Protestant Dissenters of *England and Wales*.

## PROTESTANT DISSENTERS,

Among the various burdens of which you have long and justly complained, the impost of Church Rates has ever been felt as one of the most weighty and obnoxious. That conscientious Nonconformists should, in addition to the many privations and restrictions they suffer, be compelled to contribute to the worship and edifices of an Ecclesiastical Establishment, which they solemnly disapprove, must appear to all but the slaves of prejudice or self-interest, a system of gross injustice and oppression.

With joy and thankfulness, therefore, this Committee received the announcement of a measure by his Majesty's Government for the abolition of Church Rates,—a measure which, while it proposes entire relief to all classes of Dissenters, secures also undiminished and inviolate the interests of all parties sharing the revenues of the Episcopal Establishment.



The Committee ventured to indulge the hope that a plan thus characterized alike by generosity and justice, would have been universally hailed as a wise expedient, affording relief to the oppressed, giving strength and security to the Church, and promising peace and concord to a divided people. But events have proved that they over-rated, in the minds of many, a sense of justice and the love of peace. By a large minority of the representatives of the people, instead of being calmly and wisely discussed as a measure designed for the safety of the Church no less than the harmony and welfare of the community, it has been met with the invective and violence of party, mingled with indifference or scorn for the Dissenters of Britain. In the House of Peers also, certain members, and particularly those of the sacred order, have, with an unprecedented if not unconstitutional precipitancy, pronounced judgment against a measure not yet before their Lordships; and by these ministers of peace it has been assailed with a zeal and vehemence truly becoming, had the interests and honour of religion been in danger, but most unworthy if awakened by groundless fear for the safety of Episcopal distinctions and princely emoluments.

Petitions to Parliament have been obtained, chiefly from rural parishes, hostile to the relief of Dissenters from the payment of Church Rates; but to these a very disproportionate importance has been attached. Up to the 2nd instant, the number of these was 153, with 9595 signatures; while those for the extinction of the impost amounted to 474, bearing the names of 190,981 petitioners. But the former, far from expressing the spontaneous feelings and well-informed judgments of the petitioners, have originated in the pre-concerted and zealous efforts of interested Ecclesiastics, operating on the ignorance and credulity of certain classes of the population. That the agriculturists of England, heavily burthened as they are, should pray for the continued privilege of paying Church Rates, had they known that there were other legitimate sources from which such amount might be provided, exceeds belief! What class of the community has complained more loudly, or has had more cause to complain of this impost than the occupiers of the soil? Were their anxiety so great and their zeal so disinterested for the payment of Rates as certain representatives in Parliament affirm, whence arises the decay of many parochial churches throughout the country? With what consistency do the opponents of the government measure object to pew rents, while they boast that a firm and zealous attachment to the church is the religious characteristic of the rural population? The farmers of England have been seriously but dishonestly assured, that the venerable edifices in which their fathers worshipped would soon be heaps of ruins if the Dissenters were relieved and Church Rates abolished; and in many instances from groundless prejudice, in others from an honourable though unnecessary zeal, they have met the wishes of their clerical advisers, and signed petitions for the preservation of the Church. But had our countrymen known that the proposal now before the legislature securely provides for the repairs and the stability of their village churches, while it offers them exemption from Church Rates, instead of opposing such a measure they would have hailed it as a most acceptable and seasonable boon, and the time is near when they will discover the delusion of which they have been the victims, and justly resent the injury inflicted on their interests.

The ministerial plan for the abolition of Rates has been assailed as an unlawful interference with the property of the Church, but it involves no principle that has not been distinctly and repeatedly adopted by the legislature in application to the United Church of England and Ireland, nor any principle that has

not, in former years been most powerfully maintained by certain members of the House of Commons who most loudly declaim against the present measure.

The financial calculations on which Government have acted are affirmed to be fallacious, but while legislative wisdom would demand that such calculations should be examined and re-examined with the greatest ability and the utmost caution, it would also forbid the expression of opinion marked by the haste and the violence of party, instead of resulting from impartial enquiry and profound investigation. Nor must it be forgotten, that whatever may be the merits of the calculations on which the intentions of the ministry are founded, no opponent has ventured to deny that the landed revenues of the Church, if wisely and justly administered, would insure an amount greatly exceeding their present produce; and to what purpose could such improvement in its income be more advantageously applied than for the relief of the conscientious, the preservation of the churches, and the termination of parochial strife?

The religious destitution of large portions of the population has been strongly urged against the proposed appropriation of the estimated surplus of the Church Revenues: it should however be observed, that in this assumed inadequacy of Christian instruction for the community, the voluntary labours of Dissenters are accounted nothing, although in most populous districts their places of worship, their congregations, their schools, their various benevolent institutions, greatly outnumber those of the Establishment.

The religious wants of the poor would also have been an argument urged with greater force and deserving more respect had it been practically and adequately applied in the Bill framed by the Ecclesiastical Commissioners and recently adopted by Parliament, which provides for the prelates of the English Church incomes varying from six to fifteen thousand pounds per annum. Or if such revenues were deemed essential to the dignity and efficiency of the sacred office, surely the eternal interests of uninstructed millions ought at least to have prompted the dignitaries of the Church to devise a plan for increasing its resources and extending its blessings, and should not have been reserved as an objection to the designs of Government and the relief of the Dissenters.

An additional objection to the abolition of Church Rates has been made on the alleged ground that the Nonconformists of Britain form but a feeble minority of the population, no less insignificant in property than in numbers. Without adducing evidence which would explode this assumption, the United Committee cannot suppress their astonishment, that with a British statesman the poverty of the victim should be a plea for exaction, or minority in numbers an argument for oppression. But, with singular inconsistency, the opponents of the measure who thus affect to regard our numbers and influence with indifference, if not contempt, still urge, as their most formidable objection, the ulterior and dangerous designs of Dissenters, and the enlarged facilities they would acquire by the abolition of Church Rates for effecting the overthrow of the Established Church.

If the friends and rulers of the church ignorantly but honestly suspect Dissenters of intentions so extensive and designs so dangerous, let them do justice and breathe peace, and they must not only disarm, but conciliate their adversaries: but if the enmity of Dissenters to the Establishment is urged though not believed, if it be but the pretext of selfishness for perpetuating injustice and coercion, let the mistaken friends of the Church beware that they do not provoke hostility which yet has no existence, and justify the opposition they would thus provoke. If by the ulterior designs and dangerous purposes of the

Dissenters is intended their anxiety to share in the honours and emoluments of the hierarchy, (which constitute in the estimation of their calumniators the strength and safety of the Church) then a supposition so monstrous must surely exceed even the credulity of prejudice, and be rejected with the contempt it merits. To receive State support in the service of religion is directly at variance with the most solemn convictions and explicit avowals of the great body of Protestant Dissenters, and were it possible that they could barter a good conscience and unsullied integrity for Government patronage and State endowments, the hour of their inconsistency would be the hour of their ruin: thenceforth they would stand before the nation not only powerless, but deservedly contemptible.

Protestant Dissenters, by such arguments, your long neglected claims are now opposed and your anxious hopes threatened with disappointment; on you then it devolves by the immediate adoption of all constitutional means, to aid the King's Government in carrying through Parliament their wise and equitable measure for the extinction of Church Rates. Justice, as well as gratitude to the administration, respect for your principles and love to your country demand your vigorous and united efforts in withstanding the spirit of intolerance and division by which your rights are stubbornly resisted. Labour to remove misconception, and subdue prejudice; invite the co-operation of the kind-hearted and the just; make earnest appeals to your representatives in Parliament; let all act as the cause deserves and the crisis demands, and your principles will be honoured, your friends encouraged, and ultimate success insured.

And should the confederated opponents of your claims defeat for the present session the enlightened and liberal intentions of the Government, be not discouraged, nor allow your zeal or vigilance to slumber. In the hope of obtaining early redress from the Legislature you have hitherto exercised forbearance, and from the love of peace, you have often submitted to the impost when it might have been successfully resisted. But now should justice be denied, be passive no longer, forbearance will be mistaken for weakness and be repaid with insult. Your adversaries maintain that the principle of Church Rates is identified with that of Tithes; do your duty and disprove this artful fiction. Attend parochial meetings when Church Rates are proposed, there appeal to the justice and the kindness of your neighbours, and you will not always appeal in vain. Remember that by the law, even as it is, you are invested with important rights for refusing or postponing the imposition of the Rate; let these legitimate powers be wisely but vigorously employed, and your adversaries, though insensible to kindness, may be constrained by policy to do you justice.

We have no apprehensions as to the final issue of the conflict with bigotry and oppression, which we are resolved to maintain. A majority of the House of Commons, a house, too, called by the opponents of your claims, have resolved that Church Rates ought to cease, and that the ample resources of the Church should be employed for its support. At no distant day such a vote repeated, whoever may oppose, will be irresistible,—will become the practical law of Great Britain, and Church Rates will have an end. Protestant Dissenters, it is in the cause of religious freedom we are called to act, and by the union of candour with steadfastness, integrity with zeal, honour that sacred cause, and calmly wait the issue, devoutly depending on Him whose word is pledged to render truth and justice universally triumphant.

Signed, on behalf of the Committee,

HENRY WAYMOUTH, CHAIRMAN.

United Committee, Red Cross Street Library,  
March 27th, 1837.

EQUITABLE PROVISION FOR THE WIDOWS AND ORPHANS OF  
PROTESTANT MINISTERS.

We cordially recommend to the consideration of our brethren in the Ministry the following Address of the Directors of the PROTESTANT UNION, a Society which we believe is fully entitled to their confidence.

THE ATTENTION of Ministers and Students is earnestly invited to an Institution which, it is presumed, is not sufficiently known, and whose advantages are very inadequately appreciated.

The PROTESTANT UNION—established in the year 1799, for the benefit of the Widows and Orphans of Protestant Ministers of all denominations—claims their special notice, on account of some of its peculiar features.

1. In addition to the income of the Society, arising from the annual payments of its members, which are usually equal to meet its current demands, a capital is accumulated amounting to £20,000, by which it will be seen that the Society has been guarded with great circumspection from those calamities which have sometimes frustrated the hopes originally entertained by subscribers to such institutions.

2. This Society holds out advantages not, (as is usual in such societies,) to the Widows only of Ministers, but to their children, if there be no Widows. It secures to the Widow of each Minister a certain annuity, proportioned to the amount of his annual payment, or to his bereaved children, if there be no Widow, a sum equal to four, six, seven, or eight years' annuity, according to their number, to be equally divided amongst them, unless by his last will and testament he should direct it to be otherwise apportioned. Hence—

3. It is evident that a subscriber to this Institution (which is not a Charity, but conducted, like other life assurances, on equitable principles) may calculate almost with certainty on the amount of his annual payments being returned either in the person of his widow, or to his children (if any), in the event of his decease.

This brief statement of facts, so obviously plain and important, without any arguments to enforce them, is entitled to the fullest consideration of every Protestant Minister and Student.

Signed, in the name and by the authority of the Directors,

JOHN KNIGHT, Secretary;

Of whom further information (if by letter, post-paid) may be obtained.

*Surrey Lodge, Brixton-hill, Jan. 10, 1837.*

We have also received the following *practical* letter from the Rev. R. Knill, upon the same subject, suggesting a plan that deserves the attention of the benevolent. He has not, however, fully estimated the benefits of the Society, as our readers will find by a reference to its printed regulations.

*To the Independent and Baptist Congregations of the United Kingdom.*

RESPECTED FRIENDS,—The man who suggests a profitable hint may be as great a benefactor to his country as one who discovers a gold mine, therefore I claim your patient consideration of the following statement.

When I was in Russia, a generous friend offered to insure my life, so that in the event of my death some provision might be made for my wife and children. I wrote to a gentleman in London on the subject, who returned an answer, saying, that my being a resident in a foreign land rendered me *ineligible*. There the matter ended; but I learned from it that ministers who reside in England *are eligible*, and of course those who can afford it may provide for those whom they leave behind.

Since my return to England, I have heard of several very painful cases of excellent ministers dying and leaving large families wholly unprovided for; owing to the scanty pittance which they received as salaries, it was impossible for them to lay by a sixpence. Thus their widows and fatherless children are called to endure many painful privations. I think this could in a great

measure be prevented in future, and it is with a hope to accomplish so desirable a work that I now address you.

A Report lies before me of '*The Protestant Union Society for the Benefit of Ministers' Widows and Children*,' by which £25 per annum is secured to the family. The plan is this: if a minister's age do not exceed twenty-five, and his wife is not under twenty-five, then the annual subscription is about £5, and so in proportion. The Society's office is the Congregational Library, Blomfield Street, Finsbury, London.

Now there are generally two or three opulent people in a congregation, and if their hearts are like the heart of the Petersburg friend, what a luxury it would be to do for their minister what he was prevented from doing—insure his life. It also occurred to me, that there are frequently pious widows, who have felt the pang of parting with their husbands, but have never felt the bitterness of being destitute of comfortable food, and raiment, and habitation, and of money to buy them. If such widows were brought acquainted with the fact that £5 or £7 a year from them would prevent the distress alluded to, might we not hope soon to hear of many poor ministers being enrolled on the list?

Query? Is it not a fit subject for the considerations of Deacons?

I believe the feeling on this subject through the country is very good, and we only want a commencement to be made and the work will go on.

Perhaps Missionary Societies might feel an interest in the matter, and thereby prevent heavy claims from being made on their funds and remove many anxieties from their Missionaries Widows.

I know that £25 a year, is a small sum for a family, but it is a hundred times better than nothing.

With a sincere desire to help the widow and the fatherless, and with earnest prayers that you dear brethren may do the work,

I remain your very obedient servant,

Bristol, 2nd March, 1837.

RICHARD KNILL.

#### ANSWERS TO CORRESPONDENTS, &c.

Favours have been received from the Rev. Drs. Halley—J. P. Smith—Rev. Messrs. R. Knill—J. Knight—A. Bishop—A. Fyvie—G. Wardlaw—S. M'All—N. M. Harry—A. Wells—A. Tidman—and Thos. Edkins.

Also from Wm. Stroud, M.D.—J. R. Bennett, M.D.—Messrs. J. Poynder—G. F. Angas—R. Styles—Joshua Wilson—F. N. and a Friend to Poor Ministers.

The subject to which Mr. Poynder's communication refers will be introduced to these pages shortly, when the Editor hopes to avail himself of the very important statements that gentleman has published. Want of room alone has prevented the insertion of the paper with which he has favoured him.

Some use will be made of the intelligence from South Australia in an early number.

The Editor does not deem the lines of Mr. Styles unworthy of their subject, but he doubts the propriety of publishing poetical eulogies on *living* individuals, however excellent.

The Report of the Blackburn Academy will be noticed in our next.

The Editor regrets that the following Errata occur in the last Number.

Page 160, from the top, line 15, for Granville read Grenville

169,	—	13,	lively	—	lovely
—	—	15,	Spragua	—	Spagna
—	—	17,	Servius	—	Severus
170,	—	5,	capital	—	Capitol
—	—	25,	curiosi	—	curioso
171,	—	4,	Æra	—	Ara
—	—	16,	was	—	were
—	—	22,	were	—	was
—	—	32,	Æra	—	Ara
177,	—	4,	fellow	—	fallen.